

Light of Truth

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RICHARD HODGSON, LL.D.

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SIXTH ANNUAL CONVENTION

Of the National Spiritualists' Association of the United States of America and Dominion of Canada.

Report of the President, Harrison D. Barrett, for the Year Ending October 18, S. E. 51—Excerpt.

Ladies and Gentlemen of the Convention—The past year has been one of struggle for liberty in many sections of the globe. England has fought a great battle against compulsory vaccination, and the people have triumphed in the contest. They are now no longer compelled to submit to the poisoning of their blood through the introduction of vaccine virus into their veins, unless they choose to do so. It gives me great pleasure to be able to report that the man who led in this good work, Mr. William Tebb, is one of the leading Spiritualists in England. I recommend that this convention take steps toward placing our American states on the same broad basis now occupied by England.

In America attempts have been made to deprive the people of their liberties through stringent amendments to existing medical monopoly laws. In some states the people lost, while in others they were signally successful in the struggle. In Massachusetts the battle was long and fierce. The cause of the people was championed by the Spiritualists and liberalists of all denominations, and a Spiritualist led the battle before the state legislature.

The year just closed has been a remarkable one in respect to religion. The advanced utterances of Rev. B. Fay Mills, Rev. Lyman Abbott, and Rev. R. Heber Newton have been taken up by the secular press, commented upon, and sent broadcast over the land. Professors Briggs and McGiffert have stirred the Presbyterian body from center to circumference by boldly proclaiming their acceptance of other forms of faith. Other scholars in that body have had occasion to question the historical and scientific accuracy of the Bible, the result of which has been or will be trials for heresy of many of the brightest scholars in orthodoxy. This persecution of progressive men will surely result favorably to the cause of liberalism in religion. In fact, this is already apparent, when such men as Rev. Dr. De Costa of New York feel constrained to bewail the fact that the American people are not as religious as they once were, and that fifty millions and more now have no church home. I hail all of these evidences as signs of promise in the sky of progress.

One great sensation was caused a few months ago by the publication of the report of Prof. Hodgson of the English Psychical Research society, in which he frankly admits his conversion to Spiritualism. This statement of Prof. Hodgson was commented upon by the secular press all over the globe, and his declaration in favor of Spiritualism has had a marked effect for good upon the public mind. It has not only strengthened Spiritualism, but it has created a new interest in psychical research, and led both materialists and Christians to take a deeper interest in psychic science. It is also in point here to state that Prof. William James of Harvard, instructor in psychology in that great university, devotes one-third of his forty-five lectures upon psychology to spiritual phenomena. Some of the professors in other universities in the United States have, during the past year, also taken up this subject and devoted from one-third to one-half of their time to Spiritualistic phenomena

in their relation to the science of psychology.

Another notable event of the past year has been the elevation of Prof. Sir William Crookes to the presidency of the British Association of Sciences. Prof. Crookes' position with regard to Spiritualism was well known, yet his opinions upon that subject did not prevent his unanimous election. He did not, after his election, keep silent with regard to his convictions, but said, "I elect to speak," and boldly proclaimed his adherence to his published opinions of four and twenty years ago. With a pronounced Spiritualist at the head of that great society our cause throughout the world can not fail to be benefited thereby. Many

spectfully recommend that this association place itself on record as favoring the adoption of this policy, and urge all local societies to give it a trial.

Another cause for the degeneracy of our local societies can be found in the indifference of the officers and members of the same as to their ability, character and standing of those whom they employ as speakers and mediums. I believe we should urge the people today to consider the quality as well as the quantity of phenomena of all kinds presented in the name of Spiritualism. As speakers we should have men and women capable of instructing the people, whose work should be such as to uplift humanity, and not to gratify the curiosity or flatter the vanity of a few. Today many of our local societies pander to the idea that the people in attendance want amusement rather than instruction, and entertainment rather than spiritual illumination. With such a spirit in the ascendancy, it is not strange that tables upon the platforms of a large number

as to the best methods of dealing with it, or even of discussing it. I believe that this convention should have a word to say upon the question as to who should occupy the platforms of Spiritualism. We cry out against fraud, and denounce counterfeiting most vigorously, yet will place before the public those whose moral characters are at least open to suspicion. I do not believe in denouncing fraudulent mediums unless we also denounce fraud among speakers.

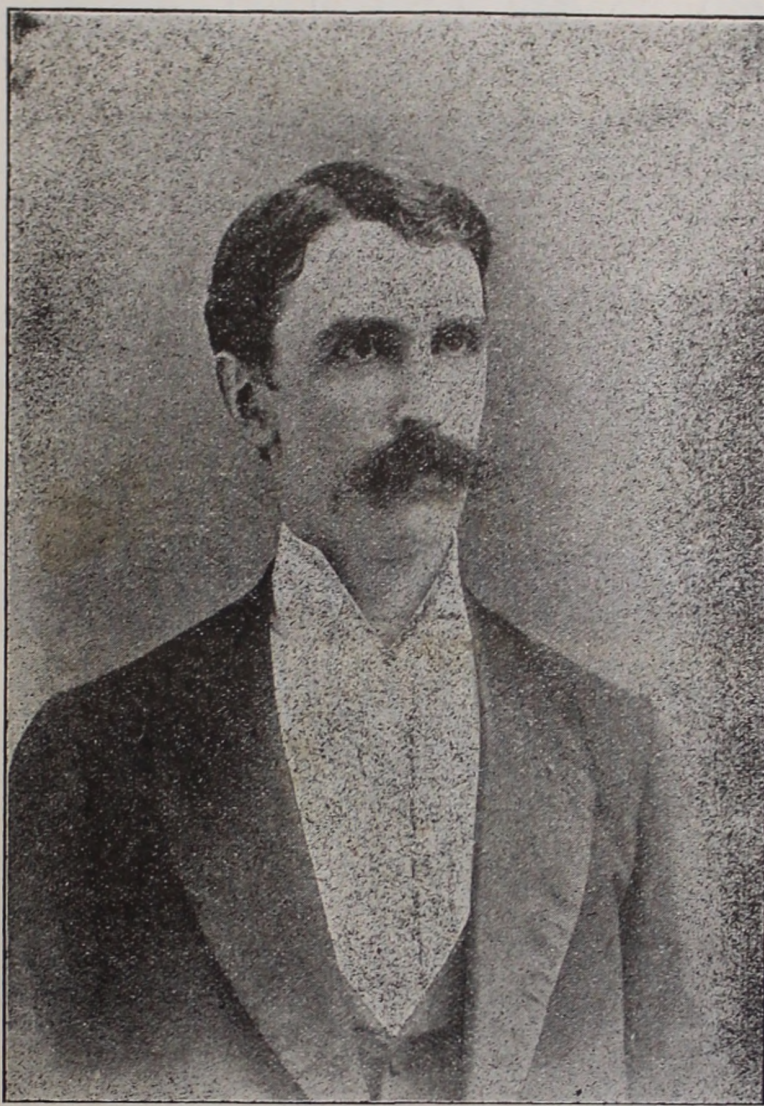
The officers of the N. S. A. have not been idle during the past twelve months, although there has been less missionary work done than in any previous year. Several very successful mass meetings have been held from which good returns have been made to our treasury. Quite a number of societies have chartered with the national body, but I regret to say the number is much smaller than it has been in any year in the history of the N. S. A. I attribute this falling off to the absence of missionary work in its behalf. Speakers and platform workers have called upon us for aid in securing half-rates over the several lines of railroad, all of whom, when found to be entitled to the same, had no trouble in having their claims allowed.

Pursuant to the instructions of the two last annual conventions, each time by a unanimous vote, the semi-centennial anniversary of the advent of Modern Spiritualism was celebrated at Rochester, N. Y., in the form of an international jubilee. The management of this great enterprise had been committed, under instructions of the board of trustees, to Mr. Frank Walker, of Hamburg, N. Y.

The idea of a jubilee celebration was first broached to me about two and a half years ago by our honored vice president, at the home of a mutual friend or hers and mine in Chicago. Her suggestions met my full and enthusiastic approval, and I took pains to embody them in an elaborated form in my report for the year 1896. At the time of its inception everything was auspicious for a grandly successful celebration. The presidential election was about over, the money question was to be rightly settled, and the nation was to enter upon an era of prosperity unequalled in history. Such was the roseate picture presented to the minds of the friends of the jubilee. It was thought if such was the case ten to twenty thousand Spiritualists would assemble at Rochester to celebrate the birth of our great movement. But the promises of 1896 were not fulfilled; the election gave the nation no financial relief, but rather increased the burdens of the people in that direction. The results of the jubilee are known to you all. It was a financial failure, and threw a great burden upon the shoulders of the general manager.

Spiritually and educationally the Rochester jubilee was one of the grandest successes that ever came to Spiritualism. The speakers and mediums in attendance never did better, and their utterances found their way into the columns of the secular press in Rochester, and through the American and United Press associations into the columns of thousands of papers throughout the nation.

The deficit, out side of the salary of the general manager, at the close of the jubilee, was about three thousand dollars, one thousand of which has been paid to Mr. Walker through donations from individual Spiritualists. Three hundred and twenty dollars of this sum passed through my hands, for which I hold Mr. Walker's receipts. Two thousand dollars in round numbers remain unpaid. It is possible, perhaps, under Mr. Walker's contract, that this association is not legally responsible for



HARRISON D. BARRETT, PRESIDENT N. S. A.

other distinguished men, as well as some of the most eminent women in our land, have also come to the front, frankly admitting their conversion to the truths of Spiritualism. I congratulate you upon these signs of promise, and recommend that your honorable body take steps toward an alignment with these eminent thinkers who are now championing our cause.

Another measure that will help to revive local societies is the settlement of speakers. I am pleased to be able to report progress in this direction during the past year. Washington, D. C., Columbus, O., St. Louis, Mo., Fort Worth, Tex., Brooklyn, N. Y., Galveston, Houston and San Antonio, Tex., First Association, Philadelphia, Pa., and a few societies in California have settled their speakers for a term of months or a full year. By this method Spiritualism can exert some influence in each locality, whereas the itinerant system destroys every atom of good that is accomplished from month to month. I am glad to note the change in the instances mentioned, and I re-

of Spiritualist societies resemble a pawnbroker's shop rather than an article for use and ornamentation. With settled speakers this glaring fault can be overcome, and our Spiritualist meetings restored to their pristine dignity and power. Psychometry is a science, and deserves better treatment than it receives at the hands of the average showman, who uses it as a means to fill his pockets with cash at the expense of his victims.

The question of fraud and chicanery has been constantly before the people during the past year, and their prevalence has been so great as to have caused feelings of despair to sweep over our ablest workers. It is most discouraging to realize that men and women of intelligence prefer the shadows of Spiritualism to its substance; yet their blind worship of all kinds of phenomena, even when such are proved to be spurious, is disheartening.

Directly allied with the fraud question is one the delicacy of which is so great as to give me many misgivings

this debt. Morally I believe it is, hence I feel that some action should be taken by this body of delegates.

THE BABE WILL.

Last year I had occasion to say a few words upon this important topic. It will be remembered that this will was being contested by distant relatives of Mrs. Babe at the time of our last annual convention. I advocated a vigorous defense of the will, and a fund of \$704.05 had been raised to defray the expenses of the threatened suits-at-law. It was found expedient, after several consultations with the trustee of the will, Mr. Theodore J. Mayer, to compromise the two suits that had been instituted against the will, giving each of the contestants one-third of the estate, the N. S. A. to pay the claim of Mrs. Emma A. Rice for services rendered the late Mrs. Babe. This proposition was accepted by a majority of the board of trustees, and the trustee of the will was directed to effect a settlement upon the terms named. As the estate consisted chiefly of real estate, its sale under the existing financial depression will necessarily be somewhat delayed. In the end, however, the national association will no doubt receive its share of the proceeds of the estate. The board of trustees voted to retain the defense fund of \$704.05, or so much thereof as remained in the treasurer's hands after defraying the legal expenses incurred up to the time the compromise was effected, as a special defense fund for any contested will, or the defense of the N. S. A., or the rights of speakers and mediums. I feel that this was a wise action, and recommend that it receive the approval of this convention.

Spiritualist campmeetings have become prominent factors in the propaganda of our philosophy during the past two decades. They have been instrumental in bringing the light of spiritual truth home to thousands of people, and have led some of them to take an active interest in local society work upon their return home. There are now between 55 and 60 of these camps in the United States, all of whom can be made auxiliaries to the N. S. A. if the right steps are taken.

STATE ASSOCIATIONS.

This important branch of our work has not been neglected during the past year. The great mass meeting in Chicago in February last brought the Spiritualists of Illinois together, and led them to form a strong working state association with a live, progressive corps of officers. Through the devoted efforts of Dr. J. N. and Mrs. Ella Gibson Magoon, splendid organic work was done in Minnesota, and a fine state association was incorporated there. The state of Washington has also swung into line, and records itself on the side of liberty and union. These three associations at once chartered with the N. S. A., and brought it no little support.

ORDINATION.

Very little has been said upon this subject during the year. It has been dealt with by a few local societies and one or two state associations to a limited extent, but the appearance of the disease has been sporadic, and not at all dangerous.

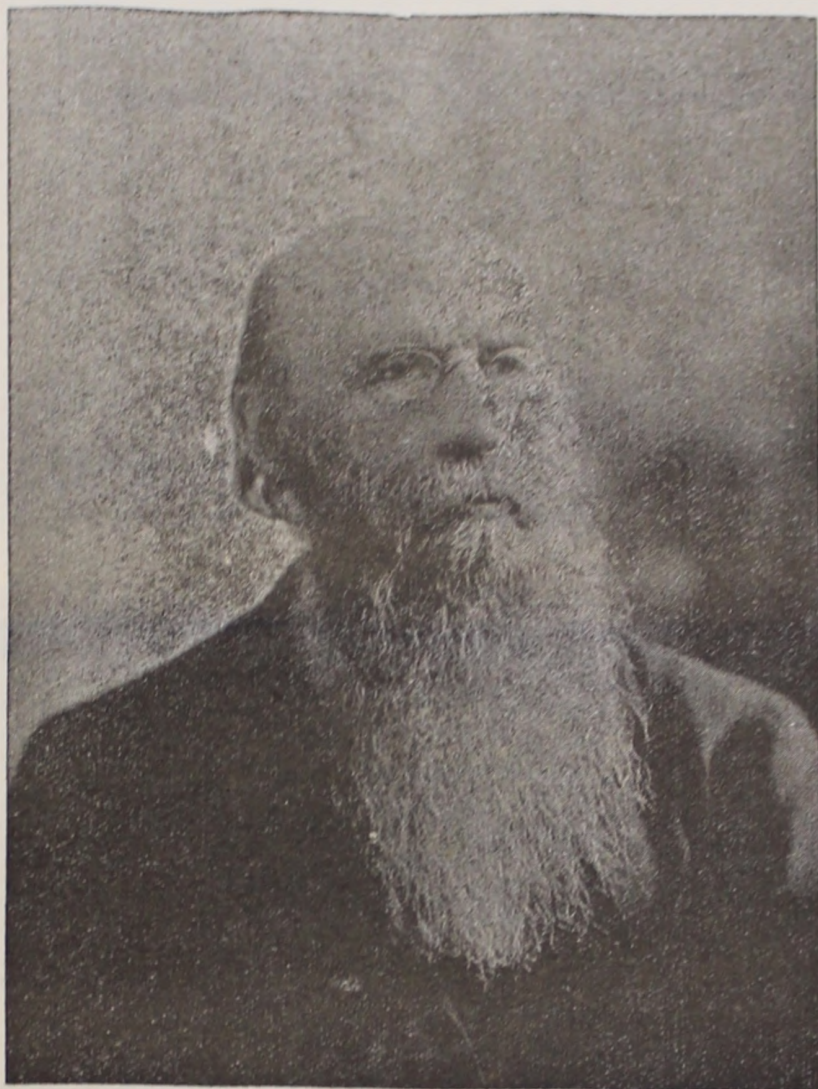
REFORM WORK.

During the past year this association has endeavored to range itself in line with all reforms for the benefit of the masses. It has spoken repeatedly upon the question of medical freedom, compulsory vaccination, capital punishment, unjust taxation and all forms of class legislation. These issues are now before the people; 42 states have laws favoring medical mo-

nopoly upon their statute books; almost every state has laws or regulations of some kind favoring compulsory vaccination; over 40 states endorse capital punishment, while every state, save California, exempts by law all church and sectarian school property from taxation. Class legislation is running mad in the halls of congress and in the state legislatures. These are crying ills, and demand and should receive the considerate attention of this convention. I recommend that this honorable body speak with no uncertain sound with respect to all these questions. I urge that declarations in favor of a secular government for state and nation be made to the world in order that the Spiritualists of American may not be misunderstood. Let us unite our forces to keep an orthodox God out of the constitution of the United States, and to secure the equal and uniform taxation of nearly three billions of dollars' worth of church and sectarian school property. I feel that this association

individualism, or who felt that the spirits would educate all the denizens of the earth, the progressive step was not taken. I believe the time has now come to attempt to revive the interest in that subject. I therefore heartily approve the suggestion of President M. S. Norton of the California State Spiritualist association, and earnestly recommend its adoption by your honorable body. President Norton suggests the establishment of a psychic school by the N. S. A., whose main object shall be to bring out the highest possible attainments in mediumship for the benefit of the race. If a movement is made in this direction in a business-like way, I believe it will lead in the near future to the erection and endowment of an institution of this kind. I urge this matter upon your attention, and hope you will discuss it at length, then take such action as in your judgment seems proper.

It has been suggested to me by several of the most loyal friends of the N. S. A., among whom may be men-



JUDGE A. H. DAILEY, VICE-PRESIDENT N. S. A.

should not hesitate to speak upon all questions relating to human progress upon the side of right and justice.

SCHOOLS.

I called your attention to this important subject last year, and urged that hearty encouragement be given to the Spiritualist Training School at Mantua, Ohio, under the management of Moses Hull and A. J. Weaver, as well as to the Belvidere Seminary at Belvidere, N. J., under the tuition of Miss Belle Bush. I respectfully repeat that recommendation at this point. I feel that the establishment and maintenance of schools should be one of the main objects of the N. S. A. It is true there are many schools in this country, but those that deal with the soul side of man's nature are conspicuous by their absence. Attempts have been made to establish schools of spiritual philosophy in the past, and in some instances endowments of thousands of dollars were in sight to support them. Owing to the opposition of a few who were believers in extreme

tioned Dr. W. W. Hicks and Dr. George A. Fuller that an American quarterly magazine, devoted to psychic and occult science, is one of the great needs of the hour. It should cover a wider field of thought than that formerly traversed by W. T. Stead's *Borderland*, and represent the most advanced phases of spiritual and reformatory thought. The suspension of *Borderland*, recently followed by the great American magazine *Arena*, leaves this field open for a quarterly of this kind.

The National Young People's Spiritualists' Union was formally organized at the Rochester jubilee and completed its work at Lily Dale, N. Y., Aug. 10th ult. It has a goodly number of names upon its roll of membership, and is designed to interest young Spiritualists of adult age in the philosophy and religion of Spiritualism. Its officers will present its claims for your consideration during this convention. I bespeak for them your careful attention, and recommend that this new branch of Spiritualistic work be given

the hearty moral support of the N. S. A.

A DECLARATION OF PRINCIPLES.

The last annual convention referred the matter of a declaration of principles to the board of trustees, with instructions to ascertain the wishes of the Spiritualists of the nation through an extensive correspondence, to the end that a broadly comprehensive statement of the principles of Spiritualism might be published to the world. This question was agitated to some extent, and action taken by the people at the Rochester jubilee, from which you will hear later. I am not informed as to the nature of the replies to the letters of inquiry sent out from headquarters, upon this point, but I have personally reached a number of people, whose opinions I have published from week to week in the columns of the *Banner of Light*, while many others have spoken through the other Spiritualist papers upon the same subject. The consensus of opinion is that some form of a declaration of principles should be made, and from the many suggestions offered upon this topic you will be asked to select something that will express in plain terms the basic truths of Spiritualism.

I respectfully recommend the following for your consideration: Spiritualism stands for (a) a Universal Principle of Life; (b) Truth, the revelator of that Life, and the gleaner of wisdom; (c) Immortality, the divine inheritance of the race; (d) Eternal Progression, the sublime destiny of man; (e) Spirit-return, a demonstrated fact in nature; (f) Sympathy, the principle that unifies the race on earth; (g) Love, the lever by which men are lifted out of sin and ignorance, and higher and holier conditions brought in among men. This is the declaration I once made in an important case in this city some years ago. It stood the test then, and I see no reason why it should not do so again.

In reviewing the work of the year it is well to note the fact that the N. S. A. has grown upon the attention of the people more than it has in any period of its history. The need of a strong central organization for business purposes, as well as a psychic centre, has become apparent to every truly progressive Spiritualist. There has sprung up a laudable desire to remedy the defects now existing in the machinery of the N. S. A., as well as a determination to make it the servant of the people. As delegates, it is your duty to carry out the wishes of your constituents in these directions. It will be your duty to instruct your officials in plain terms, then hold them in a strict accounting at our next annual conclave.

During the past year several of the truest friends of Spiritualism, and loyal friends of the N. S. A., have taken their departure to the higher life. On the 27th of December, 1897, that noble veteran and true-hearted friend of humanity, Mrs. A. H. Colby-Luther, took leave of earth and passed to her reward in spirit. On February 8, 1898, Hon. J. O. Barrett, reformer and spiritual teacher, went home to spiritland. J. Henry Brown, Merrill Ryder and Mrs. Sarah Durham have also completed their sojourns on earth during the past 12 months. Each and all of these were true friends to the N. S. A., and it is only fitting that their names should be spoken and memories honored in a convention of this kind. I recommend action upon this matter by you.

This convention will complete five years of service for me as your president. I have tried to do my full duty by the association, and faithfully sought to repay trust with trust. That I have made many mistakes, I freely admit, but I have honestly endeavored to rec-

ify them whenever I have discovered them. I come now to the close of my fifth term of office with the consciousness that I have been loyal to the cause of co-operation during the entire period I have served you. To the many friends I have made during that time I return my heartfelt thanks for their uniform kindness and hearty support. Their words of encouragement and good cheer remain with me now, and will continue to do so in the future, as compensations for the hardships I have met with in this work.

Words fail to express my gratitude to you for the honors you have heaped upon me during the past five years. Want, hunger and privation, as well as mental agony, have been mine during a portion of that time. But the law of compensation has brought me many returns for those ills, and the loyal friendships, the words of kindly encouragement and practical aid are cherished memories in the arcana of my memory. I feel again to thank you for your courtesy and good will, also for your kindly forbearance in listening to my lengthy paper today.

All of which is respectfully submitted,

HARRISON D. BARRETT.
President National Spiritualists' Association of the U. S. A. and Dominion of Canada.

MENDING THE MACHINE.

The much discussed convention of the N. S. A. has come and gone. The delegates were fewer than previously. The "proxies" were few and legitimately employed. There was less "wire pulling" than was expected, although the ardent supporters of one or two individuals were especially active. The delegates were in earnest and evidently bent upon reform. The president's report was very lengthy and covered the whole ground, one or two of his recommendations occasioning some agreeable surprise. The secretary's report was not a business like one and the committee to whom it was relegated treated it sarcastically—their report was recommitted and amended. A number of resolutions were adopted, some "pious," some practical. The most important being "that the presidential office shall be a non-salaried one, payment for time actually spent in the service of the association to be made at the rate of five dollars per day." The salary of the secretary was reduced to \$900 and economy is to be enforced in the headquarters in every way consistent with efficient work. Printing expenses are to be cut down and the "Report of the convention" is to be printed and issued at as cheap a rate as possible—only 2,000 copies being printed. Funds were forthcoming about as well as could be expected. The most important change, one which is likely to lead to the most beneficial results, was the adoption of the amendment to make the convention movable—Chicago being chosen as the locale for the next. Proxy voting was practically abolished and societies wishing to share in the business must contribute their dues or a collection, otherwise they will have no right to seat delegates either on their charter or on their membership. The convention voted by an overwhelming majority in favor of "open voting" and abolishing the nomination committee. The voting on the secretaryship was close, only two votes dividing the candidates, Mrs. Longley being successful. Mr. Woodbury, though defeated, was not disgraced on such a poll.

Mr. Barrett was chosen again as president. Many expressed the opinion that under all the circumstances it was the best thing to do this year—but it was generally felt that a change would be desirable next year. Judge

Dailey took the place of Mrs. Richmond, who received but six votes for the post of vice president. Mr. Mayer of Washington was enthusiastically elected as treasurer, and the west was well represented on the board of trustees, Mr. A. F. Brown (Texas), Mr. D. P. Dewey (Michigan), Mr. C. O. Prudden (Minnesota), Mr. E. A. Rice (Chicago, Ill.), and Mr. M. F. Barnard (Washington) being unanimously elected. It now remains to be seen what the N. S. A. as thus re-constituted can do for the good of Spiritualism. If the new trustees are workers and the president finds them work to do and does not undertake too much himself; if the secretary attends to the office work and keeps the records and accounts in a businesslike manner; if a thorough system is adopted and carried out, then confidence may be restored and good work for Spiritualism be accomplished, a result which the writer most ardently anticipates. A conciliatory and reformatory spirit has been shown. Western societies will now, it is to be hoped, take up the work and strengthen the N. S. A. Now that the machine has been mended let it be well and wisely worked.—Cor.

RESOLUTIONS

Adopted by the N. S. A.

Report of the committee on resolutions is as follows:

We, as Spiritualists, do not believe in a creed to be used as a test of fellowship, but the following is a declaration of principles most commonly accepted by us:

Resolved, That Spiritualism rests on science, and has scientifically demonstrated the following facts:

1. That there is an objective spirit world of varying grades, enveloping the earth, which is tangible and real to those living in that world, as the earth is to us.

2. That it is peopled with men, women and children who previously were inhabitants of this world.

3. That there are laws in nature, which, when understood, enable those people to hold communion with those still in the flesh.

4. That so-called death marks no change whatever upon individual character, but that one enters the spirit world, in the spirit body, as absolutely the same person in all respects that he was here.

5. That the full and most important consequences of earth life are not and can not be experienced on earth; hence, without knowledge revealed from the future world, one knows not and can not know fully how he ought to live, nor the truths he ought to teach while here.

6. That in the spirit world the way is open for each one to advance in the scale of life in proportion as he discovers and obeys the laws of soul growth.

7. Spirits uniformly testify that their future condition would have been greatly improved had they investigated and understood before leaving the earth, the fact and principles of spirit return.

8. That on the question of who, what or where God is, Spiritualism gives us no absolute, final and demonstrated knowledge but leaves it for each one to determine, by the light of his own understanding. It is no part of Spiritualism to dogmatize, or state theories, but simply to state demonstrated facts.

9. Resolved, That Spiritualism as a fact does not depend on organized societies, ordained ministers, or concert of action by its adherents; but is a fact in nature, and has been forced into recognition by the unfolding of the human race, and we recognize organization as only the directing and ad-

justing of the force of spirit power along lines of human development and usefulness.

10. Resolved, That inasmuch as the spiritual philosophy covers all human action, therefore, we are in favor of all reforms along either temporal or spiritual lines, believing that a wrong done to one is an injury to all.

11. Resolved, We are unqualifiedly opposed to the effort that has been made, all too successfully in some states, of enacting so-called medical laws of the dictation of the medical fraternity.

Resolved, We will resist to the utmost all attempts of religious bigots, of whatever name, to engraft their God upon the constitution of the United States.

Resolved, We are opposed to all Sunday laws that are based on the idea that it is God's holy day. We are in favor of taxing church property.

Resolved, We extend our cordial sympathy and co-operation to the struggling masses of other countries as well as our own, in their efforts to achieve larger liberty, a better chance to earn an honest living, thereby to better their condition socially, morally and physically.

12. Resolved, That we earnestly recommend the yearly engagement of speakers, together with the construction of fitting temples or edifices, to be used exclusively in connection with and for the benefit of Spiritualism.

13. Resolved, That we endorse the First Spiritualist Training School, incorporated July 4, 1897, under the laws of the state of Ohio, and all other efforts, wherever made, to encourage a higher standard of education in our ranks, and especially among our mediums, writers and speakers.

14. Resolved, That we earnestly recommend the establishment of lyceums in all local societies.

15. Resolved, That we endorse the Veteran Spiritualist Union and all other similar and praiseworthy efforts to assist the aged, sick and worn-out workers who are needy.

16. Resolved, That we believe all Spiritualists throughout the country should organize into local societies; that all local societies should organize into state associations, and that all state associations should join the National Association.

17. Resolved, That we discountenance the use of tobacco, opium and all similar articles which are deleterious to human welfare, and especially do condemn the use of strong drink as a beverage, and the saloon as a breeding place of a swarm of evils, and that we support all feasible and practical movements for their suppression.

18. Whereas, the interests of Spiritualism are vitally connected with private family circles; and

Whereas, the value and safety of such circles depend largely upon an intelligent understanding of the laws and principles of spirit control and mediumistic development, therefore,

Resolved, That this National Association earnestly urge upon all Spiritualists families the organization of family circles in their own homes.

19. Resolved, That we believe in the equality of man and woman in all departments of life without exception—social, educational, financial, political and religious.

20. Resolved, That we are in hearty sympathy with the objects and work of the Psychical Research Society, and we rejoice that through its instrumentality Dr. Richard Hodgson has become convinced of spirit communion, and we recommend a committee be appointed to consult with the president or secretary of the research society, looking towards a closer union of the two bodies.

Whereas, We hail with joy the rising

sentiment in favor of the spirit of peace and brotherhood between nations as well as between individuals, and welcome every sign pointing in that direction; therefore,

Resolved, That our secretary be instructed to send the following to the Czar of all the Russias:

To His Majesty Nicholas II, the Czar of all the Russias:

The National Association of Spiritualists of the United States of America and Dominion of Canada, in convention assembled at Washington, D. C., U. S. A., extend to your majesty their hearty gratitude and sympathy for proposing the gradual disarmament of the great military powers of the world.

May it be acceptable to the people of the earth as it is acceptable to those in the higher spheres.

Resolved, We hold that mediumship is the bedrock of our spiritual temple, and all attacks made upon our genuine mediums strike at the very foundation of our philosophy; at the same time, we denounce, in the strongest terms possible, all attempts to deceive the public by simulating the various forms of genuine spirit manifestation, either by those who have more or less of psychical power, or by those who are simply fakirs, fortune tellers, and persons lacking moral principle that should govern human actions—and we pledge ourselves to do all in our power to eliminate the fraudulent and pretended mediumship from our ranks.

Resolved, That the ordaining of ministers of the gospel of Spiritualism be left to the state organizations, where they exist, and elsewhere to chartered societies of the N. S. A.; that extreme caution be used by such societies in granting ordination papers; and further, that on the proper proof that any persons who have already been ordained and registered in the N. S. A. headquarters have, by their conduct, disgraced their high calling, such persons' ordination papers be revoked.

Resolved, That we extend our hearty thanks to the secular press of this city and the nation, also the Spiritual press, which have so generously given their aid and encouragement in the work of organization, for reporting our meetings freely without prejudice or malice.

E. W. BOND, Chairman;
HELEN PALMER RUSSEGUE,
A. J. WEAVER,
ELIZABETH F. KURTH,
D. P. DEWEY, Committee.

REFLECTED BY THE WASHINGTON STAR.

Officers Arraigned and Defended—
Some Mistakes But No
Harm Meant.

WEDNESDAY, OCTOBER 19.

The Spiritualistic convention met again this morning at Masonic Temple. There were several stormy scenes but the one immediately following the reading of the report which criticised the annual report of the secretary was perhaps the most violent.

It was evident they were all down on the secretary. He occupied a position near the stage with an open trunk before him, from which he occasionally lifted a big book. But during the reading of the report which criticised him he sat with folded arms, rocking back and forth.

Mrs. Pepper took the floor just as the reading clerk finished the report. Mrs. Pepper was evidently mad. She said she was ashamed of the committee that would make such a report. There was eternal justice in every soul, she said, but the report she had just listened to was devoid of everything that smacked of justice. The report should be recommitted. Others

thought so, and upon motion the report was sent back to the committee.

When the convention opened this morning Mrs. Cadwallader of Philadelphia, one of the leading Spiritualists of the country, was possessed of numerous resolutions and suggestions looking to the betterment of the order. She started the ball rolling by presenting an inquiry from a society in Philadelphia asking why its charter had not been promptly received. The society wanted to know why it had been subjected to such treatment. This inquiry brought out a deal of talk. Secretary Woodbury denied any designed slight, and said it must be the fault of the mails. He had received several such complaints, and his inference was that they had miscarried, since he was certain they had been promptly mailed. He said in conclusion that he could not conduct his office as a Spiritualistic medium and trace these lost charters.

Mrs. Cadwallader said something should be done to insure the safe delivery of such important documents, and thought the association was in duty bound to look carefully into the matter and trace these lost packages. She accordingly offered a resolution appointing a committee to visit the dead letter office and see if any trace of the missing documents could be discovered. Also that in future all such documents be sent by registered mail. The association voted down the first part of the resolution, but accepted the latter, and then, upon the lady's motion, directed the secretary to visit the dead letter office and search for the missing documents.

After the announcement of committees the chair called attention to the fact that at this meeting new officers would be elected. Last year he was criticised for the method of making nominations, and he now proposed a new plan. Each delegation was to hold a caucus and decide upon one person who should meet with like persons from other delegations and make the nominations.

This did not exactly suit Mr. Locke, who declared there should be nothing done on the floor of the convention unless it was open and above board. He decried the nominating plan, and said if it were a political convention he could pack every meeting so as to have his candidate nominated. Nor did he approve of proxies in the convention. They should all be thrown out. He was in favor of making all nominations on the floor in open session.

Mr. E. W. Wallis, the delegate from England, asked what protection a Canadian society, chartered under the National Association, received from a legal standpoint. This provoked a great deal of talk without bringing out the desired reply. It was said incidentally that the National Association would help the Canadian society financially if in trouble, but could not state exactly what its legal status was under the United States charter.

Then followed a cross-fire between a number of delegates over a suggestion of Mrs. Cadwallader that all reports should be published in advance of the regular meeting in order that the delegates be given an opportunity of acquainting themselves with them. Much time was lost, she said, in reading the reports, and when they were read the delegates did not have a chance to properly understand them. If they were published in advance of the regular meeting all would have an opportunity of understanding them and, when seated in convention, would be ready to discuss them intelligently.

Mrs. Cadwallader was ably seconded in her endeavor to expedite business by Mrs. Barrett, who made a strong speech in its advocacy.

PLACE OF ANNUAL MEETING.

During the morning session the subject of moving the place of annual meeting was discussed. It was represented that, under the act of incorporation, it would be impossible to change the meeting place without an act of congress. Mr. Theodore J. Mayer said he had looked the matter up and consulted a prominent lawyer, who gave it as his opinion that as long as the association kept its headquarters here it could move the place of annual meeting whenever it elected.

The association then seated Mr. Thomas J. Wheeler of the Third Spiritualistic church of Baltimore as a delegate. His credentials had been lost.

After this came the reading of the report of the committee appointed to examine the secretary's report, and the morning session ended when this incident closed.

SESSION LAST EVENING.



MRS. M. T. LONGLEY, SECRETARY N. S. A.

The evening session of the Spiritualist convention last night was not well attended, owing to the inclement weather. After the rendition of several hymns Mr. E. W. Wallis of Manchester, England, spoke of the influence of the faith in England. His remarks were intently listened to, and when he concluded he was rapturously applauded. Mrs. Rachel Walcott of Baltimore spoke of the development of Spiritualism, and declared she saw angel hands and heard angel voices urging her to redouble her efforts for the cause. Mr. George A. Bacon of Washington, D. C., read a reply to the criticisms of the association, and took occasion to defend the officers of the organization. Other addresses were made by Mrs. Clara Field Conant, Dr. W. A. Croffut, Dr. C. W. Hidden, Mrs. Tillie U. Reynolds and Dr. J. M. Peebles. During the evening tests were performed by F. H. Roscoe and F. A. Wiggin, who delivered messages from departed souls to their surviving friends in the hall.

PRINCIPLE AND AGENT.

Touching the jubilee deficit the convention decided that the National association had no legal nor moral right to assume the debt and pay it from the treasury. In view of this the articles of agreement by which the N. S. A. made Mr. Walker its agent in the premises will be interesting reading.

ARTICLES OF AGREEMENT

By and between the National Spiritualists' association, a corporation under the laws of the District of Columbia, of Washington, D. C., party of the first part, and Frank Walker, of Hamburg, Erie county, New York, party of the second part, witnesseth:

The said Frank Walker is hereby appointed as the special agent of said first party: To be known as "General Manager," to manage a semi-centennial jubilee under the auspices of said

thousand dollars. Said second party also agrees to keep just, true and accurate accounts open at all times to the inspection of said first party or a committee thereof, and to settle with and turn over to said first party all balances and surplus remaining on his hands at the close of said jubilee.

THE NATIONAL SPIRITUALISTS' ASSOCIATION, by
HARRISON D. BARRETT, Pres.
FRANCIS H. WOODBURY, Sec.
FRANK WALKER.

Signed at Washington, D. C., this 22d day of October, A. D., 1897.

CONVENTION PICKINGS.

W. J. Colville read President Barrett's annual report.

Miss Virginia Wooster of Pittsburg rendered beautiful vocal selections.

Eighty-five delegates were enrolled, a few of whom failed to attend.

Miss Margaret Ganle and Mrs. May S. Pepper were among the message mediums.

E. W. Wallis of England was vociferously welcomed to the convention. He spoke at length.

There was a stir when it became known that the N. S. A. was \$1,200 behind in its finances.

\$900 is the secretary's salary for the next fiscal year, she to pay clerical hire except at the convention.

The president is an unsalaried officer henceforth, but is to receive \$5 per day for time actually employed for the association.

The convention adopted a resolution thanking the czar for his proposal of gradual disarmament of the military powers of the earth.

The Declaration of Principles as reported, the Jubilee Declarations, and also California Declaration, with the suggestions of President Barrett, were laid on the table for action at the 1899 convention.

OBITUARY.

George W. Parkison, president of the Indiana Association of Spiritualists, passed to spirit life Saturday, Oct. 22d. The deceased had been a believer in Spiritualism for many years, was connected with the founding of the Chesterfield camp, and occupied the office of president since the death of Dr. Westerfield. Mr. Parkison was 75 years old, a wealthy farmer and upright citizen, which was attested by the large attendance at his funeral. A procession of vehicles two miles in length followed his remains to the grave, which were buried according to the rites of the Odd Fellows. Mrs. Pfuntner gave the funeral address at the house.

About three weeks before his demise Mr. Parkison fractured an ankle, but had improved so rapidly was able to be about. He had been walking around the room, went to his bed, sat down on the side, threw up his hands and expired.

Mr. P. B. Millsap, Anderson, Ind., first vice president, will act as president of the Indiana Association of Spiritualists.

FLORA HARDIN, Sec.
Anderson, Ind.

MEMORIAL TO THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM.

Is the Light of Truth Album. It contains over 200 half tones. It is bound in cloth, with embossed cover—silver and gold. It is printed on the best enamel paper. Only a limited number for sale. Those ordering now can obtain them at first price—\$1; Postage, 25 cents.

National Spiritualists' association, said jubilee to be held in the city of Rochester, in the state of New York, during all of the first eight days of the month of June, A. D., 1903.

And said second party is hereby empowered to solicit and collect a special fund to defray the expenses of said jubilee; to disburse the said fund; and to make all contracts and arrangements for said jubilee, provided, however, all such disbursements, contracts and arrangements shall be promptly reported to the board of trustees of said first party and subject to the approval of said board or a committee thereof, and provided further, that said first party shall not be made responsible for any expense connected with said jubilee beyond the said special fund.

It is further agreed that said second party shall be allowed his personal expenses from said fund while actually engaged in work under this contract, and in addition thereto for his personal services in full the sum of two

FREE SPEECH AND FREE PRESS.

By Percy Bysshe Shelley.

A Letter to Lord Ellenborough, Occasioned by a Sentence Passed by Him Upon J. D. Eaton for Publishing Part Third of Paine's "Age of Reason" About the Year 1812.

[Dedicated to Judge Lochren, U. S. Circuit Court of Minnesota.]

To Lord Ellenborough—My Lord: As the station to which you have been called by your country is important, so much the more awful is your responsibility; so much the more does it become you to watch lest you inadvertently punish the virtuous and reward the vicious.

You preside over a court which is instituted for the suppression of crime, and to whose authority the people submit on no other conditions than that its decrees should be conformable to justice.

If it should be demonstrated that a judge had condemned an innocent man, the bare existence of laws in conformity to which the accused is punished would but little extenuate his offense. The inquisitor, when he burns an obstinate heretic, may set up a similar plea; yet few are sufficiently blinded by intolerance to acknowledge its validity. It will less avail such a judge to assert the policy of punishing one who has committed no crime. Policy and morality ought to be deemed synonymous in a court of justice; and he whose conduct has been regulated by the latter principle is not justly amenable to any penal law for a supposed violation of the former. It is true, my lord, laws exist which suffice to screen you from the animadversion of any constituted power, in consequence of the unmerited sentence which you have passed upon Mr. Eaton; but there are no laws which screen you from the reproach of a nation's disgust—none which ward off the just judgment of posterity, if that posterity will deign to recollect you.

By what right do you punish Mr. Eaton? What but antiquated precedents, gathered from times of priestly and tyrannical domination, can be adduced in palliation of an outrage so insulting to humanity and justice? Whom has he injured? What crime has he committed? Wherefore may he not walk abroad like other men, and follow his accustomed pursuits? What end is proposed in confining this man, charged with the commission of no dishonorable action? Wherefore did his aggressor avail himself of popular prejudice, and return no answer but one of commonplace contempt to a defense of plain and simple sincerity? Lastly, when the prejudices of the jury, as Christians, were strongly and unfairly inflamed against this injured man, as a Deist, wherefore did not you, my lord, check such unconstitutional pleading, and desire the jury to pronounce the accused innocent or criminal without reference to the particular faith which he professed?

In the name of justice, what answer is there to these questions? The answer which Heathen Athens made to Socrates is the same with which Christian England must attempt to silence the advocates of this injured man: "He has questioned established opinions." Alas! the crime of inquiry is one which religion has never forgiven. Implicit faith and fearless inquiry have in all ages been irreconcilable enemies. Unrestrained philosophy has in every age opposed itself to the reveries of credulity and fanati-

cism. The truths of astronomy demonstrated by Newton have superseded astrology; since the modern discoveries in chemistry, the philosopher's stone has no longer been deemed obtainable. Miracles of every kind have become rare in proportion to the hidden principles which those who study nature have developed. That which is false will ultimately be controverted by its own falsehood. That which is true needs but publicly to be acknowledged.

Wherefore, I repeat, is Mr. Eaton punished? Because he is a Deist. And what are you, my lord—A Christian. Ha, then! the mask has fallen off. You persecute him because his faith differs from yours. You copy the persecutors of Christianity in your actions, and are an additional proof that your religion is as bloody, barbarous and intolerant as theirs. If some Deistical bigot in power (supposing such a character for the sake of illustration) should, in dark and barbarous ages, have enacted a statute making the profession of Christianity criminal, if you, my lord, were a Christian bookseller, and Mr. Eaton a judge, those arguments which you consider adequate to justify yourself for the sentence you have passed must likewise suffice, in the supposititious case, to justify Mr. Eaton in sentencing you to Newgate and the pillory for being a Christian. Whence is any right derived, but that which power confers, for persecution? Do you think to convert Mr. Eaton to your religion by embittering his existence? You might force him by torture to profess your tenets, but he could not believe them except you should make them credible, which perhaps exceeds your power. Do you think to please the God you worship by this exhibition of your zeal? If so, the demon to whom some nations offer human hecatombs is less barbarous than the Deity of civilized society.

If the law de hæretico comburendo has not been formally repealed, I conceive that from the promise held out by your lordship's zeal, we need not despair of beholding the flames of persecution rekindled in Smithfield. Even now the lash that drove Descartes and Voltaire from their native country, the chains which bound Galileo, the flames which burn Vanini, again resound. . . . Does the Christian God, whom his followers eulogize as the Deity of humility and peace—he, the regenerator of the world, the meek reformer—authorize one man to rise against another, and, because liectors are at his beck, to chain and torture him as an Infidel?

When the apostles went abroad to convert the nations, were they enjoined to stab and poison all who disbelieved the divinity of Christ's mission? Assuredly they would have been no more justifiable in this case than he is at present who puts into execution the law which inflicts pillory and imprisonment on a Deist.

Has not Mr. Eaton an equal right to call your lordship an Infidel as you have to imprison him for promulgating a different doctrine from that which you profess? What do I say! Has he not even a stronger plea? The word Infidel can only mean anything when applied to a person who professes that which he disbelieves. The

test of truth is an undivided reliance on its inclusive powers; the test of conscious falsehood is the variety of the forms under which it presents itself, and its tendency towards employing whatever coercive means may be within its command, in order to procure the admission of what is unsusceptible of support from reason or persuasion. . . .

I hesitate not to affirm that the opinions which Mr. Eaton sustained, when undergoing that mockery of a trial at which your lordship presided, appear to me more true and good than those of his accuser; but, were they false as the visions of a Calvinist, it still would be the duty of those who love liberty and virtue to raise their voice indignantly against a reviving system of persecution—against the coercively repressing of any opinion, which, if false, needs but the opposition of truth—which, if true, in spite of force, must ultimately prevail.

Mr. Eaton asserted that the Scriptures were, from beginning to end, a fable. He did so; and the attorney-general denied the proposition which he asserted, and asserted that which he denied. What singular conclusion is deducible from this fact? None, but that the attorney-general and Mr. Eaton sustained two opposite opinions. The attorney-general puts some obsolete and tyrannical laws in force against Mr. Eaton, because he publishes a book tending to prove that certain supernatural events, which are supposed to have taken place eighteen centuries ago, in a remote corner of the world, did not actually take place. But how is the truth or falsehood of the facts in dispute relevant to the merit or demerit attachable to the advocates of the two opinions? No man is accountable for his belief, because no man is capable of directing it. Mr. Eaton is therefore totally blameless. What are we to think of the justice of a sentence which punishes an individual against whom it is not even attempted to attach the slightest stain of criminality?

It is asserted that Mr. Eaton's opinions are calculated to subvert morality. How? What moral truth is spoken of with irreverence or ridicule in the book which he published? Morality, or the duty of a man and a citizen, is founded on the relations which arise from the association of human beings, and which vary with the circumstances produced by the different states of this association. This duty, in similar situations, must be precisely the same in all ages and nations. The opinion contrary to this has arisen from a supposition that the will of God is the source of criterion of morality. It is plain that the utmost exertion of Omnipotence could not cause that to be the virtuous which actually is vicious. An all-powerful demon might, indubitably, annex punishments to virtue and rewards to vice, but could not by these means effect the slightest change in their abstract and immutable natures. Omnipotence could vary, by a providential interposition, the relations of human society; in this latter case, what before was virtuous would become vicious, according to the necessary and natural result of the alteration; but the abstract natures of the opposite principles would have sustained not the slightest change. For instance, the punishment with which society restrains the robber, the assassin and the ravisher, is just, laudable and requisite. We admire and respect the institutions which curb those who would defeat the ends for which society was established; but, should a precisely similar coercion be exercised against one who merely expressed his disbelief of a system admitted by those intrusted with the executive power, using at the same time no methods of

promulgation but those afforded by reason, certainly this coercion would be eminently inhuman and immoral; and the supposition that any revelation from an unknown power avails to palliate a persecution so senseless, unprovoked and indefensible, is at once to destroy the barrier which reason places between vice and virtue, and leave to unprincipled fanaticism a plea whereby it may excuse every act of frenzy which its own wild passions, not the inspiration of the Deity, have engendered.

Moral qualities are such as only a human being can possess. To attribute them to the spirit of the universe or to suppose that it is capable of altering them, is to degrade God into man, and to annex to this incomprehensible being qualities incompatible with any possible definition of his nature.

It may be here objected: Ought not the Creator to possess the perfections of the creature? No. To attribute to God the moral qualities of man is to suppose him susceptible of passions, which, arising out of corporeal organization, it is plain that a pure spirit can not possess. . . . But even suppose, with the vulgar, that God is a venerable old man seated on a throne of clouds, his breast the theater of various passions, analogous to those of humanity, his will changeable and uncertain as that of an earthly king; still, goodness and justice are qualities seldom nominally denied him, and it will be admitted that he disapproves of any action incompatible with those qualities. Persecution for opinion is unjust. With what consistency, then, can the worshippers of a Deity whose benevolence they boast embitter the existence of their fellow-being, because his ideas of that Deity are different from those which they entertain? Alas there is no consistency in those persecutors who worship a benevolent Deity; those who worship a demon would alone act consonantly to these principles by imprisoning and torturing in his name.

Persecution is the only name applicable to punishment inflicted on an individual in consequence of his opinions. What end is persecution designed to answer? Can it convince him whom it injures? Can it prove to the people the falsehood of his opinions? It may make him a hypocrite, and them cowards; but bad means can promote no good end. The unprejudiced mind looks with suspicion on a doctrine that needs the sustaining hand of power.

Socrates was poisoned because he dared to combat the degrading superstitions in which his countrymen were educated. Not long after his death, Athens recognized the injustice of his sentence; his accuser, Melitus, was condemned, and Socrates became a demi-god.

Man! the very existence of whose most cherished opinions depends from a thread so feeble, arises out of a source so equivocal, learn at least humility; own at least that it is possible for thyself also to have been seduced by education and circumstances into the admission of tenets destitute of rational proof, and the truth of which has not yet been satisfactorily demonstrated. Acknowledge at least that the falsehood of thy brother's opinions is no sufficient reason for his meriting thy hatred. What! because a fellow-being disputes the reasonableness of thy faith, wilt thou punish him with torture and imprisonment? If persecution for religious opinions were admitted by the moralist, how wide a door would not be opened by which convulsionists of every kind might make inroads on the peace of society! How many deeds of barbarism and blood would not receive a sanction! But I will demand, if that man is not

rather entitled to the respect than the discountenance of society, who, by disputing a received doctrine either proves its falsehood and inutility (thereby aiming at the abolition of what is false and useless), or gives to its adherents an opportunity of establishing its excellence and truth. Surely this can be no crime. Surely the individual who devotes his time to fearless and unrestricted inquiry into the grand questions arising out of our moral nature ought rather to receive the patronage, than encounter the vengeance, of an enlightened legislature. I would have you to know, my lord, that fetters of iron can not bind or subdue the soul of virtue. From the damps and solitude of its dungeon it ascends, free and undaunted, whither thine, from the pompous seat of judgment, dare not soar. I do not warn you to beware lest your profession as a Christian should make you forget that you are a man; but I warn you against festinating that period which, under the present coercive system is too rapidly maturing, when the seats of justice shall be the seats of venality and slavishness, and the cells of Newgate become the abodes of all that is honorable and true.

I mean not to compare Mr. Eaton with Socrates or Jesus: he is a man of blameless and respectable character; he is a citizen unimpeached with crime; if, therefore, his rights as a citizen and a man have been infringed, they have been infringed by illegal and immoral violence. But I will assert that, should a second Jesus arise among men, should such a one as Socrates again enlighten the earth, lengthened imprisonment and infamous punishment (according to the regimen of persecution revived by your lordship) would effect what hemlock and the cross have heretofore effected, and the stain on the national character, like that on Athens and Judea, would remain indelible, but by the destruction of the history in which it is recorded. . . .

The horrible and wide-wasting enormities which gleam like comets through the darkness of Gothic and superstitious ages are regarded by the moralist as no more than the necessary effects of known causes; but, when an enlightened age and nation signalizes itself by a deed becoming none but barbarians and fanatics, philosophy itself is even induced to doubt whether human nature will ever emerge from the pettishness and imbecility of its childhood. The system of persecution, at whose new birth you my lord, are one of the presiding midwives, is not more impotent and wicked than inconsistent. The press is loaded with what are called (ironically, I should conceive) proofs of the Christian religion; these books are replete with invective and calumny against Infidels; they presuppose that he who rejects Christianity must be utterly divested of reason and feeling; they advance the most unsupported assertions, and take as first principles the most revolting dogmas. The inferences drawn from these assumed premises are imposingly logical and correct; but if a foundation is weak, no architect is needed to foretell the instability of the superstructure. If the truth of Christianity is not disputable, for what purpose are these books written? If they are sufficient to prove it, what further need of controversy? . . .

Let us suppose that some half-witted philosopher should assert that the earth was the center of the universe, or that ideas could enter the human mind independently of sensation or reflection. This man would assert what is demonstrably incorrect; he would promulgate a false opinion. Yet, would he therefore deserve pillory and

imprisonment? By no means; probably few would discharge more correctly the duties of a citizen and a man. I admit that the case above stated is not precisely in point. The thinking part of the community has not received as indisputable the truth of Christianity, as they have that of the Newtonian system. A very large portion of society, and that powerfully and extensively connected, derives its sole emolument from the belief of Christianity as a popular faith.

To torture and imprison the assertor of a dogma, however ridiculous and false, is highly barbarous and impolitic. How, then, does not the cruelty of persecution become aggravated when it is directed against the opposer of an opinion yet under dispute, and which men of unrivalled acquirements, penetrating genius and stainless virtue, have spent, and at least sacrificed their lives in combatting

The time is rapidly approaching—I hope that you, my lord, may live to behold its arrival—when the Mahometan, the Jew, the Christian, the Deist and the Atheist will live together in one community, equally sharing the benefits which arise from its association, and united in the bonds of charity and brotherly love. My lord, you have condemned an innocent man; no crime was imputed to him, and you sentenced him to torture and imprisonment. I have not addressed this letter to you with the hope of convincing you that you have acted wrong. The most unprincipled and barbarous of men are not unprepared with sophisms to prove that they would have acted in no other manner, and to show that vice is virtue. But I raise my solitary voice to express my disapprobation, so far as it goes, of the cruel and unjust sentence you passed upon Mr. Eaton; to assert, so far as I am capable of influencing, those rights of humanity which you have wantonly and unlawfully infringed.

PERCY BYSSHE SHELLEY.

AGE.

You say "I am growing old," nay, nay; What if my locks are turning gray? I am not old till ninety-four Comes knocking at my chamber door.

"What my steps do move, more slow," That may be dignity, you know; I feel as young as in my prime And intend to feel so, regardless of time.

I "tire of much I once thought fun," That is because I have wiser become. It is no sign of age—to change your mind, A younger one will do that, I find.

"You catch me dozing over my book"—A schoolboy will, too, if only you look. What a difference there is about such things—Such a few years great changes bring.

"forget more easily than ever before;" It might be well if I forgot more. There is a great deal of nonsense comes to pass That was not tolerated when I was a lass.

We welcome the springtime with pure delight; The noonday of summer is always bright, But the days of autumn bring greater cheer—'Tis the ripening time of all the year.

The seedtime of life would be as naught Were there no bountiful harvest of thought. The sunset colors are tinged with gold, So what does it matter if we do grow old?

—Virginia Curtiss Smith.

THE DECEMBER "IMMORTALITY."

The December issue of this quarterly will be devoted exclusively to all the arguments on Reincarnation, and will be a superb number in every respect. It will contain the best poetry written on the subject and can be ordered through this paper or by addressing the editor, J. C. F. Grumbine, 3960 Langley avenue, Chicago. Single copies 25 cents.

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BAVARIAN SUPERSTITION.

An almost incredible instance of superstition and gullibility comes from the town of Kempten, Bavaria, where a married couple named Wohlfahrt have been sentenced to imprisonment after having been convicted of an extraordinary series of frauds on a well-to-do farmer and is wife living near by, whose daughter, Crescence, recently died. The Wohlfahrts persuaded the farmer and his wife to believe that their daughter, Agnes Wohlfahrt, received frequent visits from the Virgin Mary, who told her that Crescence was not in heaven, but in purgatory. They further impressed upon the parents of Crescence that Agnes could arrange their daughter's release from purgatory if the farmer paid 300 marks. The latter paid the money and a little later Agnes was alleged to have received the news that Crescence had been married to an angel and wished to have her dowry sent to her, together with 1,000 marks. Then Crescence was supposed to have had a baby and the farmer gave more money to the Wohlfahrts. In short, the farmer was bled in this manner until he was ruined. But news of the affair reached the authorities, and the Wohlfahrts were arrested. During the proceedings in court 52 letters which Agnes Wohlfahrt was said to have received from the Virgin Mary were produced, and the public prosecutor read a receipt "from the mother of Christ," for 150 marks. Another document was a letter of thanks for a sack of potatoes, and still another was an acknowledgment of receipts of 2,500 marks, which said that all the angels in heaven blew their trumpets when the money arrived.

It was also developed during the court proceedings that Agnes actually gave the farmer a sofa, a milk loaf and other things which she declared she received from heaven, while the farmer's wife personally baked a fine tart for the Virgin Mary.

Frau Wohlfahrt, as the guiding spirit in the frauds, was sentenced to two years' imprisonment.

BUDDHISM IN BURMA.

Some sailors on board of one of her majesty's ships at Rangun obtained leave of absence to go into the interior and lost their way. A short time afterward they were brought back by some Burmans, who had fed them and showed them the way home. The Burmans immediately returned to their village, and though the then chief commissioner, the late Sir Charles Aitchison, endeavored to find them, in order to reward them, I believe he never succeeded. It caused a good deal of comment in Rangun at the time. I think it is interesting as showing the effect of the teaching of Buddha and how it saves the Burman from that "lust of gain" which, as you say, "has taken so strong a hold of our civilization," though I sometimes found it inconvenient living in a land where the people are so utterly indifferent to money.—Spectator.

THE PHILADELPHIA MEDIUMS' CASES.

The mediums' cases came up in Philadelphia last week and Mrs. Carrie Kilgore, attorney for the defense, moved to quash the indictments. The court asked her on what grounds. She replied that the court could not go against clairvoyance, and that she was prepared to show that the defendants were clairvoyants, not fortune tellers, and moreover, that they were ordained ministers, and that appeals would be taken to the United States supreme court on the ground of religious liberty.

A lively colloquy ensued between Mrs. Kilgore and the district attorney. The latter said that he would submit the cases to be quashed, as it was evident there was nothing against the defendants. Mrs. Kilgore replied that she would bring suit against the city for false imprisonment and subpoena the district attorney as her witness, he admitting the whole thing by declaring that there is nothing against these people.

STRAY THOUGHTS.

Prejudice is the stepping stone to injustice.

Unpleasant truths touch only those whom they fit.

Only sin sick souls feel the want of priestly comfort.

We can only see our defects as we temporarily rise above them.

Timidity prevents many from gaining experiences that would benefit them.

Pride is often a synonym for cruelty or coldheartedness, and an anonym for envy.

Know all you please, but don't spoil it by believing no one else as wise as yourself.

Pride is but prejudice in a respectable garb—hate in disguise—injured self-love masquerading.

A man can generally tell more about that which he is reaching out for than that which he has attained.

Love is the sunshine of the soul that needs no church to propagate it. Its practice will lead all to heaven.

WHO TAKES THE LIGHT OF TRUTH.

Every friend of Spiritualism takes it. Every one who appreciates good reading takes it.

Every one who is governed by principle instead of personality takes it.

Every one who aspires for a higher plane than the sensual or phenomenal takes it.

Every one who is self-respecting enough to see his cause represented by an able exponent takes it.

Every one who enjoys reading a live, up-to-date paper takes it.

Every one who desires to keep posted on all Spiritual topics takes it.

And every one who is generous enough to spend one dollar a year for his Spiritual salvation takes it.

TRACT NO. 2.

Rev. M. F. Ham's sermon on Spiritualism and testimony of Rev. Dr. Duryea of Brooklyn on Mediumship. Price, per 100, \$2.50; 50, \$1.50; 25, \$1; singly, 5 cents. For sale at this office.

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Obituary notices of five lines inserted free. Ten cents per line over that number. Advertising department, Frank E. Morrison, Manager, 500 Temple Court, New York City, Boyce Bldg., Chicago, Ills.

TO YOU.

Scores of Spiritualists rave about the "plutocratic papers" and yet spend five times as much on them as they do for their own papers. These columns are not for any one man, company of men, or paper. They are for the whole army of struggling men and women swamped in superstition and poverty. You like the Light of Truth, yes. You say of such or such an article, "that's grand," or "that ought to be read by every man in the country," and yet many who thus talk will not go half a block out of their way to reach a brother man with the food they enjoy, or secure a new subscriber. Many of them are so forgetful that they don't even renew their own subscriptions.

Times are hard, money scarce, and most people are hamstrung financially, of course, but these cries are of little moment where those who make them spend a dollar a week for tobacco and cigars, perhaps much more than that, and three or four dollars a year for the "plutocratic papers," while they shrug their shoulders and say they can't afford a dollar a year for a paper like the Light of Truth, a paper fighting for the higher and only civilization that mankind can attain on earth.

Supposing you don't agree with all you see in it. So much the better. It's a mighty dough-headed person who agrees with all he reads in any book or paper, and a very foolish one who throws overboard the book or paper on that score. The battle we are waging is not of our making. We wage war upon that which degrades, impoverishes and despoils the people. And this is your battle as well as ours. The Light of Truth ought to reach the hearts, stomachs and pockets of ten thousand new readers this winter, and if each man and woman who reads these lines will do his or her duty such will be the case. If you want to lay down on the editor, compositors, maller, foreman and the devil, do so. Rap them over the heads when you feel like it. We know you are more prone to censure than to praise. We expect what we get generally, but for love of the angel world do something in a practical way for the movement you have espoused. There are a million Spiritualists within a radius of four hundred miles of Columbus who never heard of the Light of Truth. Now if our friends will be generous and help us to reach these people it is all we ask in that direction. What better way to sow the seed than to pay the trial subscription price for a few of your friends and order the paper sent to them? One grand generous Canadian who has since lifted The New Time out of the hole altogether, paid for a thousand trial subscribers. Where is the Spiritualist who loves

Spiritualism and recognizes the thankless toll of men and women on the Light of Truth sufficiently to do likewise?

THE CONVENTION.

The hopes of the great body of Spiritualists have been at least partially realized in the patch work of the late N. S. A. convention. Perhaps this is as much as ought to be expected, and it shows a better temper. The Light of Truth's suggestion that there might be a cooked convention proved groundless, and the same is gladly recorded. Evidence thus far at hand indicates that the delegates took the convention into their own hands and did some meritorious work with it. This was accomplished by abolishing the "nominating committee," so long a fixture of these annual gatherings, and doing their own voting in open convention.

The result is that some useless timber has been removed and good clean patches nailed down over the holes made and left by it.

President Barrett was re-elected. This was the most serious mistake of the convention, and yet an unavoidable one under the circumstances. The Light of Truth has no objections to nor criticism of Mr. Barrett as president of the N. S. A. He has demonstrated his ability and fitness in that direction. The contention is that the presidency of the National Association of Spiritualists should not be mixed up with the editorial sanctum of the Banner of Light nor of any other paper. The election of Judge Dailey to the vice presidency is timely and wise. Mrs. M. T. Longley will make a conscientious and capable secretary, the most important and laborious office, in fact, in the association, and the Light of Truth extends to her the best wishes in the onerous task before her. Theodore J. Mayer as treasurer is a capital selection, and the general churning of the board of trustees is indicated by the quality of that important branch of the organization.

The proxy fraud was handled with gloveless hands and that evil patched up in fair shape. The question of revising the constitution so that the annual convention might be a movable one resulted in favor of that amendment, and hereafter the N. S. A. will hold its annual conclaves in cities designated by it. On a vote Chicago was designated as the city where the next annual convention will be held.

Many minor events characterized the work of the convention just closed but the above are the salient points. Some of the events look better in memory than they would in print, hence silence is eloquent.

All in all the convention did its work well. There was in evidence a spirit to do something for Spiritualism. This is encouraging.

A CASE IN POINT.

The following is a Cleveland, O., press dispatch: "Minnie A. Dean has a peculiar hallucination. She imagines she is constantly talking to spirits, and believes she is guided by the souls of others. She was taken to the Newberg asylum."

It is instances of this nature, all too frequent in their occurrence, which indicate the necessity for some strong organization on the part of Spiritualists to the end that they may be looked into and dealt with accordingly. Undoubtedly this girl is a medium. She ought to be taken care of as such. Instead she is incarcerated in a madhouse.

The Light of Truth menu this week is largely flavored with the N. S. A. convention proceedings, and will prove interesting reading.

JUST WHAT WE WERE GOING TO SAY.

Rev. Henry Frank, the minister of the Metropolitan Independent church of New York, in introducing his remarks on the Canton tragedy, said:

"Were I on the jury when Mrs. Anna George shall be tried for the murder of Mr. George Saxton I would unhesitatingly vote for her acquittal."

"I fully appreciate the delicacy and responsibility of such an utterance. I feel with the people at large profound sympathy with Mrs. McKinley, on whose household the dark shadow of this tragedy has fallen, and with the president himself, who must needs feel that the national White House is shrouded in the gloom of a social disgrace."

"That a man of Mr. Saxton's wealth and social position should entice a weak and beautiful woman from the comforts of a peaceful fireside and the embrace of a loving husband, and by all the fascinations of tempting luxury should lure her to his arms only to cast her off condemns him at once to the lowest level of civilized human beings and deprives him of the least hint of manly sympathy."

"While it is not my purpose to defend murder under any circumstances, yet I frankly confess that there are worse crimes than murder in the catalogue of human sins."

Brother Frank, shake.

THE SITUATION IN THE CHURCH OF ENGLAND.

The fight on ritualism in the church of England has assumed such proportions that the "Thunderer," commonly known as the London Times, feels called upon to notice it and this is the essence of its pronouncement:

"If the advanced section of the clergy are allowed to run their present course unchecked the nation will determine that if the church sanctions such teachings and practices it must be as an independent religious body not speaking in the name of the English people. The Times would gladly see the cure effected by some less drastic remedy than disestablishment. A point however, has been reached at which some stand must be made. If the bishops cannot or will not make it, the people have parliament to appeal to; and if once an appeal is made to parliament it must be answered by whatever government is in power."

As showing the state of affairs in another light, the following taken from a hymn sung during a recent procession of Roman Catholics in London, is in point:

"Behold in St. Paul's the sweet Mother replaced,
And Westminster now with her image is graced;
And many a niche that, long empty, stood bare—
We look and we marvel, for Mary is there."

GEORGE PARKINSON.

George Parkinson, president of the Indiana Spiritualists' association, passed away at his home at Yorkville, Ind., of heart trouble, on the afternoon of Oct. 22d. He was one of the wealthiest farmers in his section of the state. He was elected president of the Indiana State Spiritualists' association on the demise of Dr. Westerfield, and held the office at the time of his transition.

There is some talk of starting a quarterly magazine after the style of W. T. Stead's "Borderland," which shall be devoted to psychic and occult science. Dr. Geo. A. Fuller and Dr. W. W. Hicks are among those who have made the suggestion.

NOTES AND COMMENTS.

There has not in recent years, perhaps, been a more widespread interest aroused on the subject of sectarian decay than that occasioned by the statements of Rev. Dr. De Costa a few Sundays ago. Doubtless the parson has something up his sleeve. It does not seem that such animadversions could be indulged in as a simple statement of fact. At any rate many of the religious periodicals have felt called upon to make remarks, some of them in extenso, upon this pulpiteer's statements. Be it remembered, however, that Rev. De Costa did not say that religion was a failure. It was the sectarian squabbles which were making a failure of the church work. We think no rational mind will dispute this much. Wherefore then should the public (religious) press so frantically call the halt on him? Religion and the sectaries are not in harmony, of course, but ought not the press stand for religion?

A writer in Science gives some new calculations on the age of the Niagara gorge and falls. Something over forty years ago a railroad was built along the face of the eastern side of the gorge which has afforded opportunities to observe the rate of disintegration of the rock. Where perpendicular exposures were made the shale has crumbled away to an extent ranging as high as twenty feet. The thickness of the limestone at the surface is about forty feet, the soft shales underneath it are from sixty to seventy-five feet thick. Below that is a stratum of Clinton limestone thirty feet in thickness, and below that a shaly deposit seventy feet thick. A conservative estimate of the rate of disintegration for the shale supporting the surface, or Niagara limestone, is one inch a year. Probably it may go two inches a year. The lowest estimate, however, would give 12,000 years as the time required for the enlargement of the upper part of the gorge one thousand feet on each side.

Special dispatches from Paris say that the sole consequence of the abortive attempt at an alleged military coup d'etat will be the early displacement of several officers of high rank. The anti-revisionist papers regard the reported discovery of a military plot against the government as being pure invention. The Figaro says it is informed that the French generals agree in declaring that their duty is to show absolute obedience to the government. The Gaulois classes the affair as "a conspiracy without conspirators."

All the same the overthrow of the Brisson ministry is a distinct victory for the military power and spirit of France. Opinion will have to shape itself accordingly. The conviction and imprisonment of Dreyfus led off in the great fight between the military and civic powers of the republic. Zola suffered contumely and disgrace because he espoused the wronged man and all the engines of autocratic militarism have been bent on disrupting the government. It took France fifty years to bring on the reign of terror in 1792. Then it was priestcraft that stood over and behind the throne. Similar causes are at work now, and the Jew is the scapegoat for the time being.

The decision of the supreme court of Ohio on the constitutionality of the anti-lynch law, indicates the peculiar state into which society has drifted. By this decision it becomes lawful for the heirs and next of kin of a lynched person to sue the county wherein the lynching occurred and collect \$5,000 for the damages in the case. The peculiarity of the situation is in the fact that such a law should be considered necessary.

DR. RICHARD HODGSON.

Dr. Richard Hodgson, whose portrait we present to our readers this week, was born in 1855, in Melbourne, Australia, and received his first education in public schools there; afterwards entering the Melbourne university, where he took the degree of M. A. and LL. D. He originally intended devoting his life to the law, but while prosecuting his law studies, gave some time to science and philosophy, and finally resolved that he would make research along these lines his special study. Early in life he was strongly attracted by problems concerning the occult, and a symposium in one of the British monthly magazines upon the question of a future life stimulated him to make this question the main object of his inquiries and reflections.

After completing his law studies at Melbourne, he went to the University of Cambridge, England, and there graduated in the mental and moral sciences.

After the completion of his Cambridge course, he spent six months in Jena, Germany, attending the university there, and soon after his return to England lectured for six months at different towns in the north of England, in connection with the Cambridge University Extension lectures, his subjects being literary and scientific, "The Development of Poetry Since 1789," and "The Mind and the Senses."

An undergraduate society, called the Cambridge University Society for Psychical Research, was started during his second term in Cambridge, early in 1879, and in this he took an active part. He assisted at various sittings with mediums, who proved to be, with one exception, fraudulent or unsatisfactory; and the society died out, partly from the difficulty of obtaining mediums, partly from the fact that the members of the society could not spare the time from other university work. The exception was a medium, who gave some remarkable tests, sometimes in an apparently normal state, sometimes under "control," whom Dr. Hodgson met in London, and persuaded to give two sittings to the small society. This society had no connection with the now well-known Society for Psychical Research, which started early in 1882.

Dr. Hodgson soon afterwards joined the Society for Psychical Research, and served on the Council and some of the committees. In 1884 he was appointed by the Board of Mental and Moral Sciences in Cambridge University, England, as lecturer on the Philosophy of Herbert Spencer; but the course which he was giving on this subject was interrupted by his departure for India toward the end of the year for the purpose of investigating the marvelous phenomena alleged to have occurred in connection with Madame Blavatsky and the Theosophical Society. The details of the investigation made in behalf of the Society for Psychical Research were published in Part IX of its Proceedings. His conclusion was that all the phenomena were fraudulent.

After his return to England in 1885, he lectured again in Cambridge on Herbert Spencer's philosophy, and then spent a year in London, engaged to some extent, in political work, as well as psychical research.

In the monthly journal of the Society for Psychical Research, about that time, he reviewed in detail a large number of reports of alleged independent slate-writing and analogous phenomena, showing that they could be accounted for by conjuring. He also contributed papers on philosophical subjects to the quarterly journal, "Mind."

Early in 1887 he accepted the position of secretary to the American Society for Psychical Research, which in

January, 1890, was transformed into the American Branch of the English Society, of which he was appointed and continues to be secretary and treasurer. During his residence in America Dr. Hodgson has published various articles in the Forum and in the Arena, and the following articles by him have also appeared in proceedings of the Society for Psychical Research: In Part XIX, "Case of Double Consciousness;" in Part XX, "A Record of Observations of Certain Phenomena of Trance;" in Part XXII, "Mr. Davey's Imitations by Conjuring of Phenomena Sometimes Attributed to Spirit Agency."

For a number of years he has conducted very painstaking experiments with Mrs. Piper as medium with the result of his thorough conviction of the spirit hypothesis and has boldly proclaimed to the world that intelligible intercourse between the living and so-called dead is a veritable fact. Thus through long and laborious investigation and after having brought to bear every conceivable hypothesis other than the one claimed for them to explain the phenomena of Spiritualism, he has been led to the conclusion that death is a myth so far as annihilating human identity, volition and memory are concerned.

ANOTHER VACCINATION VICTIM.

A young boy 5 years of age, son of J. P. Scott, of this city, has died in terrible agony of lockjaw, caused, it is charged, by vaccination. The doctors deny this, and claim that tetanus germs gathered under the boy's fingernails and were perhaps inoculated into the arm. The boy was vaccinated six weeks ago, and the doctors say the sore had healed. There is no question, and can be none, with people who know the history of vaccination, that this boy's life was sacrificed to that filthy practice, and it would seem that in the presence of such a calamity that some stringent measures ought to be taken to abolish the barbarous custom in this city.

It is reported that since the recent vaccination of school children there has been a number of cases of varioloid. To account for this the doctors say that it is quite common where the blood of the patient is a little out of order. The consistency of their position is to be seen in the practice of poisoning the system with the filthiest stuff that can be extracted from a cow. If the "blood of the patient" is not out of order this will likely put it out of order and keep it so far the remainder of life.

THE DECLARATION OF PRINCIPLES.

It appears that the time is not opportune for a declaration of principles, and yet it may be that the difficulty lies in the "declaration" itself. Spiritualists are cautious about saddling a creed on to the movement, which caution is to be commended. It is difficult, however, to see wherein the proposed declarations in their entirety would have such an effect if set forth and adopted. The trouble seems largely in the formulating of an acceptable series of resolutions on that point.

We hold this, that the law and society will recognize Spiritualism only when there is some wise declaration of this kind. Moreover, it must be of a religious character to ensure protection.

Of course such a predicate is all wrong, but the law and society itself are far from right, hence the Spiritualists, while in the minority, must conform to custom and usage provided they desire the sanction and protection of the same.

Look over our book list.

SHORT STOPS.

If you saw it in the Light of Truth tell it everywhere. It's true.

The next annual convention of the N. S. A. will be held in Chicago.

We are making some valuable offers in books and pamphlets. See notices elsewhere.

New York city subscribers are specially referred to a bit of writing in this week's Light of Truth addressed to their local interests.

"Rev." A. B. Simpson, the missionary alliance hypnotist, worked upwards of \$113,000 out of a crowd in Carnegie hall, New York, a few days ago.

Twenty-five men were arrested for fishing in waters within the city limits of Buffalo, N. Y., on a recent Sunday. Who says Puritanism in this country is dead?

Alexander Aksakoff, one of the early European pioneers of Spiritualism, has suffered a paralytic stroke affecting his whole right side, and has put an end to his well known activities.

C. R. Bennett is the agent of the Light of Truth in Worcester, Mass., and vicinity. Mr. Bennett has represented the paper ever since it was started by Mr. A. C. Ladd. Subscriptions given to him will be promptly attended to.

Over three thousand "hands" have been thrown out of employment by closing of the Fall River, Mass., cotton mills. "Overproduction" is given out as the cause. Meanwhile thousands of worthy poor will shiver because there is an "underconsumption." Christ shivered and had not where to lay his head because "overproduction" produced "underconsumption."

Hallo! What's the matter with Rev. Chas. H. Parkhurst? In a recent sermon the great vice walloper of New York talked gospel like this: "Read the gospels as admiringly as you please, eulogize their blessed contents as glowingly as you will, it is not in them unaidedly to save the world, or even to move the world. For three years and a half the disciples had gospel, and only gospel, in the person of Jesus Christ; yet at the end of that period they were only as so many wooden images and limp rags so far as ability to stir the world was concerned. There never was a finer lot of poltroons than the eleven disciples on the day of their Lord's death, and yet they had been fed on gospel, its beauty and truth, for forty-two months."

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could be easily accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

CONVENT OF THE SACRED HEART—Hudson Tuttle. 50 cents.

TESLA'S LATEST.

The Electrical Review, commenting on Mr. Tesla's latest startling idea, says:

"Tesla now proposes to transmit, without the use of any wires, through the natural media—the earth and the air—great amounts of power to distances of thousands of miles. This will appear a dream—a tale from the Arabian Nights. But the extraordinary discoveries Tesla has made during a number of years of incessant labor, which are authoritatively described in our present issue, make it evident that his work in this field has passed a stage of laboratory experiment and is ready for a practical test on an industrial scale. The success of his efforts means that power from such sources as Niagara will become available in any part of the world, regardless of distance."

Mr. Tesla describes what he conceives to be a possibility in electric power transmission by an apparatus which he has invented, capable of generating electrical pressures vastly in excess of any heretofore used, located at natural sources of power, from which the current can be conducted to a terminal maintained at an elevation where the rarified atmosphere is capable of conducting freely the particular current produced; then at a distant point where the energy is to be used commercially, to maintain a second terminal at about the same elevation to attract and receive the current and to convey it to the earth through special means for transforming and utilizing it.

THE TICKET ELECTED.

Harrison D. Barrett, Boston, president; Judge A. H. Dalley, Brooklyn, vice president; Mrs. M. T. Longley, San Francisco, secretary; Theodore J. Mayer, Washington, treasurer; Allen F. Brown, San Antonio, Texas; D. P. Dewey, Grand Blanc, Mich.; C. D. Pruden, Minneapolis, Minn.; I. C. I. Evans, Washington, D. C.; Ervin A. Rice, Chicago, Ill., trustees.

TO FREEDOM.

O Freedom! Thou art not, as poets dream,
A fair young girl, with light and delicate limbs,
And wavy tresses gushing from the cap
With which the Roman master crowned his slave
When he took off the gyves. A bearded man
Armed to the teeth, art thou; one mailed hand
Grasps the broad shield, and one the sword; thy brow,
Glorious in beauty though it be, is scarred
With tokens of old wars; thy massive limbs
Are strong with struggling. . . .
Tyranny himself,
Thy enemy, although of reverend look,
Hoary with many years, and far obeyed,
Is later born than thou; and as he meets
The grave defiance of thine elder eye,
The usurper trembles in his fastnesses.

Thou shalt wax stronger with the lapse of years,
But he shall fade into a feeble age—
Feebler, yet subtler. He shall weave his snares,
And spring them on thy careless steps, and clap
His withered hands, and from their ambush call
His hordes to fall upon thee. He shall send
Quaint maskers, wearing fair and gallant forms
To catch thy gaze, and, uttering graceful words,
To charm thy ear; while his sly imps, by stealth,
Wind around thee, thread of steel, light thread on thread
That grow to fetters—or bind down thy arms
With chains contained in chaplets. Oh, not yet
May'st thou unbrace thy corslet, nor lay by
Thy sword—not yet, O Freedom! close thy lids
In slumber; for thine enemy never sleeps,
And thou must watch and combat till the day
Of the new earth and heaven.

—William Cullen Bryant.

POEMS—By Edith Willis Lynn. Price \$1.

SPIRITUAL ESSAYS

THE GOD IDEA.

Nathan M. Purviance.

The several schools of metaphysics—Christian Scientists, Divine Scientists, Mental Scientists, Practical Christians, etc., have a God idea in common, viz: "God is all. All the church creeds declare their idea of God to be the same, the difference being this: We make the statement and stand on it immovably; they make it and then wander away from it and contradict it constantly. The churches of today declare God's omnipresence, which means that the God substance occupies every point in limitless space. They also declare God to be Omnipotence, which means that God is the only force in the universe. They also declare God to be omniscience, which means that God is the only intelligence in the universe. They then turn about and teach that there is another presence, potency, and intelligence, directly opposed to and operating against the omnipresent, omnipotent and omniscient God. This they call evil, and have personified it into the devil. What is denominated "modern thought," "the new thought," and which is really Spiritualism, or real Spiritualism, eliminates the anthropomorphic God and declares with Saint Paul, "God is all." There is only spirit or mind. No other ground is tenable. This has been the uniform teaching of the wise in all times and places, and is the consensus of all metaphysical thought of today. Permit me to give here a tithe of the proofs of above statement.

The metaphysical allegory known as the story of man's fall makes sin consist wholly in believing there is evil, or the opposite of God or Good. See Genesis, 2-11. "The knowledge of good and evil" was prohibited—is prohibited. To know Good or God, the only presence, only substance, only potency, only life, and only intelligence was all right, and is all right; but to know or believe in the opposite of Good was and is prohibited. This is sin—the only sin—all there is of sin; and its wages or results are sickness, poverty, unhappiness in its multitudinous forms, and death.

The entire plan of salvation taught and demonstrated through Jesus and through every other teacher named in our Bible consists simply in eliminating from our consciousness this belief in evil, or something that can and does oppose God, and establishing in its stead the truth, which is, There is only God. So plain and simple is the plan of salvation that a tramp idiot ("way-faring man though a fool") need not err therein.

This is all there is in every school of metaphysics, modern or ancient, and this is all there is of every sacred book ever written. A broad statement indeed, but truthful. There is only mind, and mind can do but one thing, i. e., think. Thinking truth is righteousness; thinking error is sin. To forgive sin is to give for error, truth. This saves from every effect and result of false beliefs. Knowing "good and evil" is the all of sin, and knowing "good" only is the only savior.

But I must proceed with my proofs of the proposition, "God is all." In Ex-

odus 3:13-14, Moses asks God what is his name, and gets the answer, "I Am." Which means all of being or life. Right here I will quote from the inspired poet, Alexander Pope, who died 1744:

"He who through vast immensity can pierce,
Sees worlds on worlds compose one universe,
Observe how system into system runs,
What other planets circle other suns,
What varied being peoples every star.
All are but parts of one stupendous whole,
Whose body Nature is, and God the Soul.
That, changed in all, and yet in all the same;
Great in the earth, as in the etherial frame;
Warm in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns
As the swift seraph that endures and burns;
To him no high, no low, no great, no small,
He fills, he bounds, connects and equals all.
All nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And, spite of pride, in erring reason's spite,
One truth is clear, whatever is, is right."

Emerson says: "The secret of the world is the passing of being into appearance, and unity into variety."

Spencer says: "For of the soul the body form doth take, for soul is form, and doth the body make."

I quote now from an address of William W. Fellows to the students of the Mental Science Theological seminary of Chicago:

"I said that this seminary teaches God. What I mean by God is only just what these church schools themselves teach, viz: that God is infinite in spirit, infinite goodness, infinite truth, infinite love, infinite power, infinite intelligence. The only difference is that we stay by the position that God, being infinite, in these attributes, there can be no opposite to any of them because there can be no place for any opposite—God being, admittedly, infinite."

Said seminary in its statement concerning God, says: "The Divine Being, clothed in omnipresence, omnipotence, omniscience, is the unfailing life, health, strength, support, defense and inspiration of the universe. The opposite of Divine Being has no being or existence." Saint Augustine said: "There is no evil. All is good." Channing said: "Since the beginning of time, in philosophical study, men have held that all is spirit and that matter is but an appearance and delusion, having no reality." In the Hindu Lanka Vetrara we read: "What seems external, exists not at all." Gautama Buddha said: "Spirit is the sole substance; beware of the delusions of matter." Plato said: "God is the only substance; God is truth."

Mrs. Emma Curtis Hopkins, president of the Mental Science Theological seminary of Chicago, said: "It is to unconditioned, untrammelled freedom, that the heaven of the second lesson leads. If God is absent from nowhere, then all is God. If I am present at all, then I am all. If I am all, then nothing is below me or above or around

me; I am free. Thus the old idea of God comes to the front as error, and we promptly recognize why some are poor and some are rich; some are enslaved and some are enslavers; some are beautiful, others are repulsive; some are ignorant, some are learned. It is all owing to our idea of God. We have no business with an idea of God." George Edwin Burnell of the faculty of said seminary and teacher of pure metaphysics, said: "God is all—nothing but God."

"Oh! Glory to the unremembering God! I am he." "The way of the wise is unhindered and unremembered. The free way meets no obstacles and leaves no tracks. To say that God remembers sin is foolish fear; or that he rewards good, is vain greed. Present yourself then to the great promise of Sacred Science: Nothing but God. Face the doctrine of mercy and miracles. Turn law out of doors. Stay alive. Quail not before the conscience, the giant mother of cowards. Be too meek to let pride hoar you into the humbug of sin. Do you learn mercy and forget law just as fast as you can." "Be convinced of this, that the same all-quickening, wondrous spirit is alive and abroad today; ready this instant to touch you with the breath of its miraculous dealings." "No evil, no matter, no carnal mind, no sin, no sickness, no death, no trouble, no bondage, no differences—only God, nothing but spirit; so says this Sacred Science."

Jesus said: "If ye continue in my words (thoughts) ye shall know the truth (that all is God), and the truth shall make you free." Solomon said: "A man's words (thoughts) are his only burden," and "as a man thinketh in his heart, so is he." It would make this article too long if I should insert a tenth of the matter I have on this point. Our own A. J. Davis teaches it in many of his books. I will refer to but one at present, viz., "A Stellar Key to the Summerland," and I find the teaching that "there is only spirit" clearly and strongly stated on pages 18, 51, 55, 61, 63, 134, 136, 141 and 173. I will just quote a little from page 134: "Mind has been called immaterial; but it is as much material as anything else. All things are really the same thing. Matter and soul, though said to be so different, actually consist of the same principle, though in different degrees of development. Soul is a more attenuated form of matter; this accounts for the imperceptibility of the soul by the physical eye." Ludwig of Germany, the leader of science, has recently announced that all matter is life—the very stones are aggregations of living beings. Edison announced several years ago that matter was composed of "points of intelligence." I will close by saying that to know or believe in good and evil is the cause of our every burden and dissatisfaction. The truth "God is all" is our savior. Mental, Divine and Christian Sciences teach and train and drill their students in the new-old thought until they realize freedom. It can not be attained so readily from books—if at all—as in the class room.

"Every perceptible appearance, be it a stick, a stone, a tree, a cancer, or a fever, is but the outward expression of an idea, without which it can not exist." "All that the Father hath is mine." "I and the Father are one."

NATHAN M. PURVIANCE.
Perryville, Arkansas.

We have a few "Psychopumps" on hand which will be closed out at 60 cents each. They are advantageous in experiments along lines of mediumistic development.

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MRS. CLARA L. STEWART.

This lady was born and reared in the Roman church. At 17 she was thrown among Spiritualists and through her own mediumship became convinced of Spiritualism. She is now and has been for five years a medium and active worker in the cause at Stevens Point, Wis., here home.

OBITUARY.

Dr. A. J. Swarts, well known in the ranks of Spiritualism and mental science, who was the editor of Mental Science Magazine of Chicago, passed to the higher life Oct. 17th, at the home of his sister, Mrs. E. Hinks of Centerville, Wash. His death was the culmination of an accident occurring in Chicago some five years since. Many of his friends will recall this event. Dr. Swarts was for 18 years of his life a Methodist divine, then the knowledge of spirit communion and Spiritualism came to him, and he entered into this with all the earnestness and zeal which characterized him through all his career. He was eminently spiritual in the highest sense of the word and sacrificed and endured as such souls always must sacrifice and suffer who choose to enunciate unpopular truths. In the study of Christian Science it was he who first felt that Mental Science was the more appropriate term, and he started the Mental Science school and Mental Science Magazine, doing a most excellent work, as many will attest. The publication was suspended, but he carried on the work, giving the truth wherever he went. My brother and I (Dr. Swarts) came to California five years ago, working together in the different cities of the state. He has worked since that time throughout the state and was on a northern lecture tour when taken down. We have a brother, the Rev. George Swarts, still in the Methodist ministry, residing in West Plains, Mo. The Spiritual cause has lost an earnest worker and brave defender. I think all who know him will justify me as his sister in speaking of him in this manner. I know the veil is thin between us, and that he has entered into a state of greater blessedness, but in the mortal I have lost not only a brother but a sympathetic loving councillor and ever faithful friend. But the other life will be still more attractive and death itself easier and pleasanter with the knowledge that he awaits me on the other side.

DR. MARY A. JANNEY.

MEMORIAL.

TO THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM.

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THE LIGHT OF TRUTH.

The Author's Symposium

"ABSORPTION."

[From Rabbitt's "Principles of Light and Color," Chapter Elit. Chromo-philosophy. Page 400.]

The absorption of light or color takes place in all substances which have a special chemical affinity for this light or color. This affinity attracts the rays into the substance itself so as to hide their color and yet not so strongly as to send them entirely through and beyond it as in transparent substances. One cause which prevents the rays from being transmitted entirely through a substance is, doubtless in many cases, the presence of transverse polarizations of the atoms, which establish counter and impeding currents, just as transverse and amorphous conditions of electricity prevent good conduction. Some examples will illustrate this point: thus a substance like soot has an affinity for all colors sufficient to draw them within the surface and present a black appearance; snow has a repulsion for all of the colors and reflecting them all into our eyes gives the effect of white; blood has a repulsion for red, an especial affinity for blue, and a sufficient attraction for the other colors to draw them in out of sight, thus leaving only the red visible; an orange repels the orange color and attracts all the rest, especially the indigo; gold repels the yellow and attracts all the other colors, especially the violet, and all opaque substances attract and absorb all the colors excepting that which appears or is reflected to the eye, having necessarily the greatest attraction for the color which forms the chemical affinity of the one which is visible. In substances like colored glass it is the transmitted colors which are visible, while the rest are either absorbed or reflected, thus a red glass the red color is much of it transmitted, while the other colors are either absorbed or reflected.

In substances which are gray, the ordinary gradation, a part of all the rays are absorbed and a part of all reflected, thus forming a compromise between white and black; in red gray, a part of all the colors are absorbed, and a part of all, especially the red, are reflected, the red being in predominance. This is less properly called russet. The same principle rules in blue gray, in which all colors are combined more or less well, the blue being reflected more emphatically; also in yellow gray, sometimes called ochre, in which the yellow is reflected more than the rest, etc. When the rays are all reflected rather feebly the effect must be a dim-white or a very light gray, or grayish white.

It should be remembered that what seems to be a violet is not always formed by a single violet ray, but is very often in practice simply the union of blue with a smaller amount of red, just as a medium purple is the mixture of equal quantities of red and blue; in other words the blue and red are reflected and the other colors absorbed. A violet colored glass, if it transmitted only pure violet rays, would be use-ful and most nerve-soothing medium that could be procured, but it always transmits many red and blue and sometimes violet rays. Manganese violet glass transmits almost entirely blue with less red. Orange is very often formed by the red and yellow mixed, not by the simple orange ray, and green by blue and yellow instead of the single green ray, as in the spectrum. For Helmholtz has shown that each color in the spectrum are

not formed by the overlapping of two colors.

We thus see that while the absorption of colors is caused by chemical affinity, reflection is caused by chemical repulsion, or possibly, at times, by what might be called mechanical repulsion, or mere elasticity of atomic spring-work.

NEW MAGAZINE BY B. O. FLOWER.

Mr. B. O. Flower contemplates the publication of a new magazine to be called "The Coming Age," publication office, Copley Square, Boston, Mass., the initial number appearing late in December of the present year. Subscription price \$2 per annum. Mr. Flower's announcement contains the following:

"When I founded The Arena nine years ago I pointed out that the time had come for an arena in which moral and intellectual gladiators might meet.

"That magazine was largely destructive. There were giant wrongs to be unmasked, great evils to be exposed, in order to awaken conscience and make society feel the necessity for higher ideals, a loftier standard of justice and nobler convictions than those then dominant. Now, however, the interrogation and exclamation points have been raised, and with them have come thoughts of new and better things. To pull down an old cabin for the purpose of erecting a commodious home for the inmates is noble, but to destroy the old and not to reconstruct would be cruel and ignoble.

"It will be the aim of The Coming Age to be a constant inspiration and a real help to those seeking higher, purer and nobler life. It will be above all constructive in influence and tendency. It will speak to the reason and conscience of the people, and at all times it will aim to stimulate thought and quicken the moral sensibilities. It will be in no sense political, but in its pages the ablest thinkers will carefully discuss:

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- "Ethics.
- "Religion.
- "Psychical Science.
- "Philosophical Researches.
- "Individual progress, through self-development.

"The home as a factor in civilization and all vital problems dealing intimately with the spiritual, intellectual and material progress of the race; in a word, all the great, serious questions which are holding the attention of free thinkers, and especially those which are reconstructive in tendency, and which lead to higher and purer ideals, will be discussed."

Mrs. C. K. Southwold, one of the purest writers of the day, is to be associated with Mr. Flower in the editorial work. A magazine of this kind is needed and none more than Mr. Flower is endowed with those qualities essential to its success. The Light of Truth welcomes it to the field and bespeaks for it the careful reading of every Spiritualist-Christian in the land.

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SUMMER'S OVER-SOUL.

O, earth! thou hast not any wind which blows
That is not music. Every weed of thine,
Pressed rightly, flows in aromatic wine,
And every humble bedgework flower that grows.
And every little brown bird that dith sings,
Hath something greater than itself, and sings
And breaths

A living word to every living thing—
Albeit it hides the message unawares,
All shapes and sounds have something
Of them. A spirit broods amid the grass:
Vague outlines of the overlying thought
Lie in the melting shadows as they pass.
The touch of an eternal presence thrills
The breeze of the sunset and the hills.
Sometimes we know not how, nor why,
Our wholeness—

The twitter of the swallows "neath the eaves,
The shimmer of the light amid the leaves,
We strike up through the thick mists of our sense
And show us things which seem and sage
are.
In the gray earth's green down something
dith stir
Like organ hymns within us, and dith awe.
—Richard Roe.

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CORRESPONDENCE

THE FIELD AT A GLANCE.

A. E. Briggs passed through Columbus on his way east last week. Mr. Briggs will locate in Boston for the winter.

Three Spiritualists have departed to the higher life from Buffalo within a month. Mrs. Leigh, Mrs. Smith and Sherry D. Whitcomb.

Miss Lillian Whiting has returned from her European trip and again taken up her residence and work at the Brunswick, Boston.

Mrs. Wallace of England was tendered a reception by the First Church Spiritualist society of Buffalo on the evening of the 19th of October.

Mrs. C. M. Sawyer, after a long illness, would be pleased to meet with her old friends and acquaintances at 22 Tenth St., Boston, Mass.

Will C. Hodge is located at 1304 1/2 Spring street, Los Angeles, Cal. He invites correspondence with societies on the Pacific coast needing a first-class speaker.

D. A. Walker writes that Mrs. E. J. Demorest can be addressed for engagements at No. 106 East Front street, South Old City. Mrs. Demorest will be with us for one month.

The most intense interest, says the Chilliocthe papers, is among the church people at Vign, the effect of Carrie F. Weatherford's work there, the first Spiritualist services ever held in that city.

Dr. Geo. A. Fuller spoke at Springfield, Mass., on the 23d ult., and Mrs. T. U. Reynolds on the 30th ult. Ladies' Aid societies are well attended. The Lyceum held its first session on October 18th.

E. W. Wallis speaks in New York city the first two Sundays of November at 744 Lexington avenue for the Spiritual and Ethical society. Mrs. Helen Temple Brigham is still the regular speaker of the society.

Lyman C. Howe labors in Pittsburg, Pa., during November. His work in conjunction with Mrs. Waite in Toronto during the past month has awakened a profound interest in Spiritualism in that city and vicinity.

Mrs. Magdalena Kline filled the rostrum of the First Spiritualist society of South Bend, Ind., during October.

Mrs. Ada Throckmorton writes: "Mrs. Carrie Fuller Weatherford has awakened a great interest in Spiritualism at Vign, near Chilliocthe, O., where she filled an engagement for parlor meetings, held at the residence of David Cline on Oct. 21st and 22d. She has certainly been well chosen as a missionary in the cause, and I would suggest that where there are a few Spiritualists who would like a feast of soul and flow of reason to write Mrs. Weatherford for terms."

The Ohio State Journal of Oct. 27 says: "Mrs. Helen Stewart-Richings of Boston, Mass., gave a very fine entertainment in the chapel at the Institution for the Blind Wednesday evening. Her repertoire covered a broad field and her talented manner captivated the audience and held it in rapt attention until the close of the entertainment. Mrs. Richings is especially clever in impersonations and her original adaptation of the 'Yellow Bird' was a most artistic word picture. Several musical selections were rendered by the pupils of the school, which added largely to the pleasure of the evening."

Charlotte Fitzjames of Chicago writes: May I be allowed to express pleasure that you take up the political,

or industrial side of human rights, and express the deep meaning of human sympathy in the Light of Truth? After all is said, there can be but little spiritual or really worthy intellectual progress, until the substantial elementary necessities of life are measurably secured. Were all the population fed, sheltered and reasonably covered, in exchange for honest work to the measure of their strength and skill, only allowing the vicious to go uncared for, or by compulsion forced to honesty and labor, would not the room for ethical and spiritual growth be much enlarged?

Thos. D. Kiser writes from Decatur, Ill.: "The Pettibones were with us last week giving some of their justly celebrated phenomenal seances in full gas light, consisting of materializing of hands, etc. The hands drew pencil sketches of faces on tablets, the same having first been examined by reporters. Every person in the room received a message written by spirit friends with name signed thereto. The writer shook hands with his son-in-law, who passed over last March. He had peculiar shaped fingers that were fully recognized. All were fully satisfied of genuineness of manifestations and the Pettibones will always meet with hearty welcome by many friends when they visit us."

The California Spiritualists' Midwinter Campmeeting association will hold a midwinter session in the beautiful city of San Diego the coming winter, commencing Sunday, Jan. 29, 1899, and closing Sunday, Feb. 19, 1899. The beautiful grounds, with light, water and all necessary buildings, have been placed at the disposal of the association free of charge, and a grand, good time is assured. A cordial invitation is extended to all Spiritualists and Liberals—north, south, east and west—to unite with us and enjoy such a feast of reason and flow of soul as is seldom experienced on this material plane. Come one and all. For further particulars address Geo. E. Rogers, Cor. Sec., San Diego, California.

Campbell brothers write: "We are still at beautiful Lily Dale and are enjoying the fall season at our new home. The weather here is simply glorious, and although it is so late in the season, still our garden is at its height, and in company with Cordeon White, my brother and self went out yesterday and gathered red raspberries, and beauties at that. Now California and Florida, look to your laurels. There are quite a number of people here. Card parties, afternoon teas and other amusements are the order of the day. The past season has been most successful for mediums, also the association. They say there were over 100 mediums here at one time this season. We soon start for our winter's work."

George W. Crawford, Pres., Kenton, O., writes: "The cause of Spiritualism is still progressing with us here. We have had Mr. James A. Caton of Columbus, an independent state-writing and trumpet medium, with us for two weeks, and his mediumship is certainly wonderful, both as a daylight slate-writing and dark trumpet seances. His honesty is beyond doubt with us at Kenton. While we believe there is fraud perpetrated on societies by so-called mediums, we feel like heartily recommending Mr. Caton to all who wish the service of a good, honest slate and trumpet medium. Mr. Caton will leave here in a few days to answer calls at Lima and Findlay, but any communication addressed in my care will reach him promptly."

Louise E. Sackett, Springfield, Mass., writes: "There is so much fraud in this world, so many pretensions, it is truly refreshing to spread broadcast a

good, honest test. We never met this medium, but on your recommending him, and a kind word of him to us by Geo. Walwood, Denver, Colo. We sent to W. E. Cole of Detroit, Mich., for a message in spirit telegraphy, sent a sealed letter directed to a spirit who in earth life had been an expert telegrapher. We also requested a message from a spirit daughter. In due time the answer came, with it the letter sent to the spirits (still sealed). Every question had been answered by these in spirit, and this fine test of spirit return from the medium, Mr. Cole, via—he writes (this is separate from the other message): 'As I write, an elderly woman comes to me and gives the name Denison. She shows me carpenter's tools. Possibly you may understand this.' Remember we do not know this medium and never met him. This name Denison is my husband, still in earth life. He is a carpenter by trade. The elderly woman is his mother, who passed out years ago, but she tried to send proof that she lived to her son."

JUST SO.

Editor Light of Truth: Perhaps it might interest your readers to know that the "Liberal Congress of Religion" desire again to change their name to "The Congress of Religion." This change is taking place at the congress held at Trans-Mississippi exposition. I trust that it may some time change to a "Congress of Truth" and a heaven in the lump would be a Spiritualist delegate along the line.—E. W. B., a subscriber in attendance.

THE CASSADAGAN.

In the October Cassadagan, the first number of volume 20 is presented to its readers. This number contains 16 pages of neatly printed matter, with numerous illustrations. The first page is adorned with a splendid view of the bridge approaching the gate entrance at Lily Dale, also the opening chapter of Mrs. Carrie E. S. Twining's lecture, "Touched by the Angels," which was delivered at the jubilee at Rochester. Among the special attractions of this number are to be found articles on the assassination of the Empress Elizabeth, the transmigration of a Daughter of the Confederacy, Miss Varma Davis, accompanied by excellent portraits of each; "Spirit Visitation, the Only Proof of Immortality," by Hon. A. B. Richmond; "Some Phases of the War," "Does Mediumship Injure Health," by Lyman C. Howe, in which he gives the weights of mediums with whom he has come in contact, "Sunshine Makes Sunshine," by Mary Webb Baker; "Camp Ripples," by Shirley Belle; a short description of "Materialized Hands," as seen in Mr. Pettibone's seance; "The New Birth," given through the mediumship of Estella Howes Bullitt; "A Letter From Lily Dale," "Our Mediums," with portrait of Mr. Miller-Wilson; "Anur's Portrait," as obtained through the mediumship of the Campbell Bros.; "Canada Crinkles," by Lyman C. Howe. Nearly a full page is devoted to the "Young Spiritualists," and for the lovers of poetry there are selections from the gifted pens of Mary Webb Baker, A. D. Haines, Louise Oliver, Lee Morse, Ada Vinton Towne and Mrs. Greene. The editorial columns are replete with the latest thoughts on Spiritualism. The Cassadagan, the official organ of the C. L. F. A., is purely a monthly journal and is devoted to the cause of Spiritualism. You can secure the Cassadagan and The Light of Truth for \$1.25 per annum. Send money to this office.

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For many years Mrs. Van Buren has been actively engaged in Spiritualism in Buffalo at Lily Dale camp. Buffalo.

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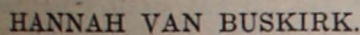
the material and sp and the laws of God exists; a rational religion with the Bible, and reason; the supreme soul, or that which want, and how to three essential degeneration of the author."

He starts out with that everybody desires he tells why they prompts to motives piness consists. T how and why unhappiness of disobedience to is no help for t surge sinning an course and does r Throughout the maintains a high on the mighty, y ignorance and discost the world of sorrow and hell. says:

"So far as we know in the matter of order these laws, r These things were fished by the inf wisdom and power suited, advised v on the question."

"It matters but why, or for what about. We are ditious, and as t cape from it, t tim is: 'What about it?' How of our situation, of conditions of control, and our or get away fro "Our position."

"1st. As all substance, no how small, how can, possibly a some force—so "2nd. It is cannot possibly est degree, with an object to c "3rd. That option, wheth from self-interest from any "4th. Under



AMONG THE LATE BOOKS.

He starts out with the proposition that everybody desires happiness and he tells why they desire it, what prompts to motives and in what happiness consists. That done, he shows how and why unhappiness is the effect of disobedience to law and that there is no help for the victim until he stops sinning and takes the other course and does right.

"So far as we know, we had no choice in the matter of being placed here under these laws, rules and regulations. These things were all fixed and established by the infinite source of all life, wisdom and power. We were not consulted, advised with or given a vote on the question.

"Our position briefly stated is this:
 "1st. As all will admit, no material substance, no matter how great or how small, how light or how heavy, can possibly move a particle without some force—some power to move it.
 "2nd. It is equally true that mind cannot possibly act, even in the slightest degree, without a motive; without an object to call it into action.

*4th. Under the laws of nature, or

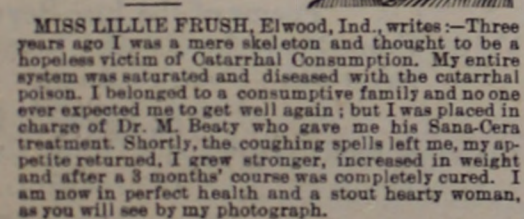
"5th. God, in his wisdom, has so established his laws that the real true interest of one is always for the best interest of all, and if we thoroughly comprehend the laws that govern the occult forces, there would never be a jar or a conflict. Our interests would be one, so that the real difference between the good and the bad people is caused by the difference in their wisdom and their folly; in other words it all comes from a lack of wisdom."

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Question.—Where is heaven?—Jas. Bolton.

Answer.—Wherever contentment or happiness—physical and moral health are centered. To know or be in possession of the truth brings contentment; but we must give up the material to obtain this truth. Abnegation leads to it. For every physical enjoyment that man gives up, he gains spiritual force, and this is synonymous with inspiration or intuition. Both let in truth from Nature and man, whether spirit or mortal. And to possess this inspirational truth is heaven, for it requires a heavenly condition within to obtain it. Truth is everywhere. In the leaf, the plant, the rock, the river's flow, the wind, the very air you breathe—only it requires certain attunement (sensitiveness) to perceive it. Spiritual perception is the cause—heaven the effect of this perception.

Question.—Is the laborer worthy of his hire?—Nevada.

Answer.—Always, and often more than the one who hires him. In fact, there is but one road to heaven, and that is by labor. He who has never done anything for another or exerted himself to earn his bread, has it all to go over again—the needed trials, the

energy lost, the sympathy wasted or not brought into play. Will-power can only be developed through trials, or its substitute, sympathy—good deeds. He who can not labor must exert himself otherwise; he who can not sympathize must be just—study it as a science and make sacrifices that will pay for nature's dues the tax needed to get into that condition which gives the spirit light and power.

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NEWS OF THE WEEK

M. Dupuy has been called by President Faure to form a new cabinet.

The Brisson ministry has resigned and the military spirit is running riot in Paris.

The Peace Jubilee in Philadelphia last week was an event in the history of the city of brotherly love.

Emperor William and his outfit had a big blowout in Constantinople and have trudged on to the holy land.

Harold Frederic, one of the leading American newspaper writers and novelists, passed away in Kenley, England, Oct. 19, aged 42.

Heavy and unprecedented blizzards raged all over the middle west last week, doing an immense amount of damage and some loss of life.

The Fashoda incident was, after all, an incident, and has been lost sight of in the turmoil into which France has been thrown by the Dreyfus case revision.

The Spanish peace commission have at last relinquished their hope that the United States government would assume the Cuban debt and succumbed to the inevitable.

The Ohio Federation of Woman's Clubs met in convention at Columbus last week. It was one of the most important gatherings of women in the history of the state.

The annual congress of the American Secular Union and Freethought Federation will be held at Washington hall, 70 E. Adams street, in the city of Chicago, Ill., Nov. 18, 19 and 20.

It is reported that the British cabinet has decided to proclaim the protectorate of Great Britain over Egypt. General Kitchener received a tremendous ovation on his arrival in London.

Don Carlos, the Spanish throne pretender, is trying to raise money in London to help him set himself up as King of Spain. He is strongly supported in the army and among the people.

Rev. T. Howell Richards, an Episcopal preacher, formerly pastor of the Dell Rapids, S. D., Episcopal church, pleaded guilty at Sioux Falls to the charge of sending obscene matter through the mails.

Lawyer Howe and Saint Comstock had a row in the criminal courts building in New York during which the great attorney called Comstock a liar. As yet no refutation of the statement has been made.

Long distance telephone connection was established the past week between New York and Kansas City, and for the first time in history the human voice was carried by wire the almost inconceivable distance of 1,250 miles.

Miss Loretta Gallagher horsewhipped Harry Johnson of Parkersburg, W. Va., for showing letters that she

had written to him to other girls, and making slighting remarks about her. Jacob Bradford, the girl's uncle, held Johnson while she applied the whip.

Mrs. Hatfield Collins received a divorce at Dixon, Ill., from her husband, Rev. I. B. Collins on the ground of adultery and cruelty. Rev. Collins was formerly pastor of the First Baptist church of Xenia, O., and later the pastor of the Baptist church at Amboy, Ill.

One of the Columbus public schools having a colored woman among its teachers has become nearly depopulated on that account, the parents of the children so objecting to the colored girl that they have taken their children out of the school and opened a private school of their own. The board of education refuse to remove the colored teacher.

IT WOULD BE A HELP, INDEED.

We reserve even more than does Professor Hyslop, any indorsement of Dr. Hodgson's conclusion. The evidence is very weighty; what it means it is not quite easy to say. But we may stop for a moment even now and think what a new meaning it would give to our religious faith if we could add to it a scientific demonstration of that belief on which all religion is based, the belief in the immortality of the soul. We add what Professor James, of Harvard, president of the Society of Psychical Research, says in the Psychological Review.—Editorial in New York Independent.

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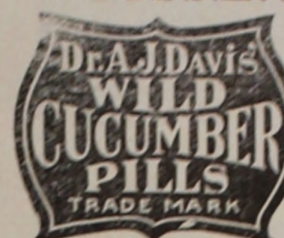
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